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XVII.

THE ETHNOGRAPHY OF INISHBOFIN AND INISHSHARK, COUNTY GALWAY.

By CHARLES R. BROWNE, B.A., M.D., M.R.I.A., of the Anthropological Laboratory, Trinity College, Dublin. (Plates VIII. and IX.)

[Read November 30, 1893.]

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I.—Introduction.

In pursuance of the plan adopted by the Dublin Anthropometric Committee of combining the ordinary work of the Laboratory with local investigation in selected parts of the country, and first tried last year in the Ethnographic Expedition to the Aran Islands, I, this autumn, made the second local inquiry, the field chosen being the islands of Inishbofin and Inishshark, Co. Galway.

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121 The inquiry was conducted on almost exactly the same lines as that of last year; the slight differences of method being either due to changes made as the result of former experience or to local causes; but every effort was made to ensure as great uniformity as possible, a matter of much importance as facilitating comparison of results.

In this report the same headings as used in the previous one, and arranged in the same order, have been adhered to as closely as possible, so as to allow of easy reference.

II.—Physiography of the Islands.

131 The two islands under consideration, together with several small uninhabited islets, form the parish of Inishbofin; they are situated 101 outside the mouth of Killary Bay, and are distant some thirty-six miles from Westport, and about sixteen miles from Clifden, Co. Galway, the nearest town of any size. The post town is Cleggan, a small village on a point of the mainland, about seven miles from Inishbofin. Of the two main islands Inishbofin (locally called Bofin or Boffin) is much the larger, as out of the total area of the parish of 3151 acres, it contains 2312.

133 Its greatest length is about four miles, and it varies in breadth from half a mile to over two miles. The nature of its coast line is greatly varied; at some places, as at Knock-quarter or East End, being low and sandy; at others, as on the north side, and at Dun More on the western extremity, being rocky, at times rising into high and jagged cliffs worn into coves and natural bridges; while, again, in other places it is high bluff overhanging a shingly foreshore. The [504] harbour is very safe and well sheltered, and looks S.W. The coast of Shark, which lies about a mile S.W. of Inishbofin, is much more rocky, and may be said to be precipitous nearly all round, and much broken into by caves and deep fissures a few yards wide, with precipitous overhanging walls. It is difficult to land on this island if the weather be at all rough, and the inhabitants are often stormbound for weeks at a time. The difficulty and danger of landing is not so great [653] as it used to be since the building of a new pier by the Government as a relief work in 1892. Mr. Michael Lavelle, writing about the natives of this island, says:—"It is very hard for these people to live; they may be two months before they can go to Boffin to get some commands, and they live during that time on potatoes and 'white wine.'"

The principal rock of both islands is gneiss, but belts of steatite are also found.

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The surface of the land presents much variety, a large part consisting either of moor and bog or of rocky hills, some of which reach a height of nearly 300 feet, but much of the soil is said to be of good quality. There are several small loughs in Inishbofin, lying in the hollows between the hills, and numerous wells and small rills which are kept well supplied by the frequent heavy rains. 133 [134]

The following description of the islands is given in the memoir of Sheet 83 of the Geological Survey.

With reference to Inishshark the authors say:—

"It is bleak and wild, rocky towards the west and north-west, while there is an envelope of drift on the eastern slopes. At the north-west shore are high and almost perpendicular cliffs.

"As the drift contains numerous angular and semi-angular blocks and fragments of local rocks, it is probably of moraine origin. . . . . On Inishshark there are igneous rocks. . . . identical with those which have been called melapyre by Mr. David Forbes. These occur in wide dykes, weathering much more rapidly than the associated schists, and form deep narrow ravines that have the local name of Boher-na-collig (*Anglice*, the road of the old hag or witch). . . . *Inishbofin* has a general E. and W. bearing; on the average it is four miles long and two wide, but the north and south coasts are indented with bays; and at Lough Bofin, from sea to sea, is not half a mile.

"The island consists of five hills, namely, Westquarter, its greatest height being 292 feet; it forms a promontory nearly separate from the rest of the island, being connected by the previously-mentioned low isthmus in which Lough Bofin is situated; Middlequarter, highest peak, 288 feet; Cloonamore, the N.E. hill having a height of 157 feet; Knock, the hill east of the harbour, 271 feet; and, Inishlyon, 143 feet, which is a tidal island, and separated from the other hills during high water. Most of the island is rocky, having a thin peat coating, except the valley of Boffin Harbour, where there is a considerable thickness of drift which gives the island a verdant aspect when viewed from the southward."

The climate is mild even in winter, frost being rare, and snow not lying if it should chance to fall; but these advantages are counterbalanced by the frequent fierce storms which often cut off all communication with the mainland for days, and by the heavy and long-continued rains. 132

The warmth and damp of the climate are probably due, to some extent, to the impinging of part of the Gulf Stream upon the islands, as several of the glass globes set afloat to test the current have been

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132 washed up on them; at least four of these are now in Inishbofin, and large quantities of drift of various kinds are thrown up on the shores from time to time.

137 The botany and zoology of the islands is outside of the scope of the present Paper, but a few words of general description may help to make the picture of the place more complete.

Here, as elsewhere, on our western coast, there is a tradition that the islands were at one time well wooded; and this is corroborated by the occasional discovery of tree-trunks in the bogs. At the present day, though under the influence of the warm, moist climate, other vegetation flourishes, trees of any sort cannot be got to grow, and all attempts to rear them have hitherto been failures, as the strong winds quickly destroyed them. Even in the most sheltered spots bushes will hardly grow, and there are not a dozen of five feet in height to be found in the islands.

136 Large numbers of sea-birds nest on the rocky islets round the coasts; pigeons in large numbers inhabit the caves of Inishshark, and, until within a few years ago, eagles used regularly to nest on a high pinnacle of rock, known as the Boughal, in the channel between the islands. Rabbits and rats are both very plentiful; but hares, bats, weasels, and frogs are not found on either island.

[821] Around the coast, porpoises, sea-otters, and seals (which latter are looked upon as forerunners of stormy weather when they appear) are often seen, and the "sun-fish" (*Selache maxima*, the great basking shark) appears usually about the end of March; it leaves nearly always before the end of June, and was until a few years ago regularly fished for.

III.—Anthropography.

125 1. *Methods.*—These do not require any very extended notice, being practically the same as those employed last year, and described in the report on the Aran investigation. A few changes were made, consisting mainly in the substitution of measurements and instruments shown by experience to be needed, for some which had proved unnecessary, and the use of the new observation form provisionally adopted by the Irish Sub-Committee for the Ethnographic Survey of the British Association. This form, though not perfect, proved to be of much value for field work as, owing to its arrangement, observations can be made with much greater rapidity than is possible by the old system; and the chance of omitting any important point is almost entirely avoided. The economy of time alone is a point of much im-

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portance when there are several persons to be examined, for, if kept waiting, they will most probably either slip off or refuse to be measured. 125

(A). *Hair and Eye Colour.*—In the obtaining of these data the methods, cards, and tables were precisely the same as those used in the expedition to Aran, to the report of which the reader is referred for particulars.

(B). *Measurements.*—These were, with the exceptions hereafter mentioned, the same as previously. The head circumference and external binocular breadth, not having proved satisfactory, were omitted, and for them were substituted:—(1). The upper face length measured from the naso-frontal suture to the separation between the central incisors at the gum. (2). The height sitting. This, though it is certainly a most valuable measurement, for which reason it was inserted in the observation schedule, was found to be altogether unsuited for field work, as it could only be taken in a few exceptional cases, so I had reluctantly to abandon it. (3). Auriculo-mental radius, measured with the Dublin craniometer, from the centre of the ear-hole to the point of the chin.

(C). *Instruments used.*—These consisted of Garson's anthropometer, a sliding measure for the limbs, Broca's compas d'épaisseur and compas glissière and a Chesterman steel tape. Instead of the fixed metallic Cunningham craniometer, the new portable pattern of the same instrument (made specially for field work by Messrs. Robinson, of Grafton-street, Dublin) was taken, and stood the test well, being quite as rigid as the older pattern when set up, and, as it is made of boxwood, much lighter. Its portability is a great advantage, as by the removal of one screw-bolt the whole instrument may be disjointed and carried in the coat-pocket. A set of Snellen test-types for accurately estimating the keenness of eyesight was also taken, and proved to be very useful. 126

The whole, with note-books and observation forms, were carried, fitted in a canvas knapsack, and, as they weighed under ten pounds, were light enough to be easily carried even in long walks over very rough ground.

(D). *Remarks on the Methods employed.*—There were several difficulties experienced in the making of the observations this year, due partly to the visit being made at harvest time when most of the people were engaged in the fields, partly to local causes, the principal of which were the shyness of the people, the manner in which the hair of most of the women was covered by the shawl which was drawn more closely on the approach of a stranger, and the closeness with 124 [609] [291] [302]

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124 which the hair of many of the men was cut, which often rendered dis-
[302] tinction of shade very difficult. Owing to the season most of the observations had to be made in the morning when the people were going to their work, or early in the evening when they were returning, or gathered around their cottage doors; in many cases, however, they were followed to the harvest field and measured there.

126 The taking of photographs did not, as elsewhere, cause the assembly
[123] of the knot of spectators which usually affords so good an opportunity for the collection of eye and hair colours; it had rather the opposite effect, as the people have a strong dislike to having their portraits taken.

In spite of these difficulties, however, I succeeded in noting the eye and hair colours of 241 individuals, on 40 of whom (being about one-fifth of the adult males of the islands) measurements and other observations were taken.

Care was exercised that none of those measured should be entered in the ordinary nigrescence cards, as well as to avoid recording the same individual twice or the noting of persons who were not natives.

(κ). *Photography.*—For the reasons already mentioned there could not be as much done in this department as had been hoped; but, in spite of the strong aversion shown by many of the people to having their portraits taken, and the strong winds prevailing during our stay, my brother, J. M. Browne, who accompanied me to do the necessary photography, succeeded in obtaining a considerable number of typical groups, as well as some single portraits in full face and profile, and a series of views illustrative of the modes of life and environment of the people.

2.—Physical Characters.

142 (λ). The people, on the whole, much resemble the inhabitants of the opposite coast of Connemara, and their appearance testifies to a mixed origin. The following is believed to be a correct description of their average physical characters:—

Stature and bulk.—The men, as a rule, are stoutly built, and of medium height; very few can fairly be termed tall, and there is a very
[141] considerable proportion of men of low stature. The average height is 1633 mm., or about 5 feet 6½ inches, which falls short of the Irish mean stature as found by Gould, the Anthropometric Committee of the British Association, and others, by about two inches.

142 The women are of a slighter build than the men, and, apparently,
143 more even in height; they also show more strikingly that great simi-

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larity of appearance produced by the constant intermarriage of the same families through several generations. 142 [143]

Limbs.—The hand is often short and broad, and the forearm and upper arm long. In no case was the span of arms (*grande envergue*) observed to be less than the stature, a peculiarity which was observable in nearly a quarter of the persons measured in Aran last year.

Head.—The head is, in many cases, of large size, and is usually well-shaped, with an almost straight or but slightly projecting occiput. It rises to a considerable height above the ears (yielding a mean height index of 69·2), and has a mean cephalic index, when reduced to the cranial standard by the subtraction of two units, of 78·4, or, in other words, it is mesaticephalic; about a quarter of the men measured, however, were brachycephalic, and an eighth slightly dolichocephalic. The eleven crania of both sexes measured at Tempull Colman yielded an average cephalic index of 77·0, thus nearly agreeing with the measurements on the living subject (see p. 333). The forehead is broad and upright, but not very high. Superciliary ridges and glabella very slightly marked, and eyebrows thick, level, and seldom showing much tendency to arch. 142 141

Face.—The face is long and scutiform, narrowing in rapidly in the bigonial region. The cheek-bones are not prominent; the horizontal lines at the "root" of the nose are very deep, and have between them a raised ridge or fold of skin. The eyes have irides of a blue or light bluish-grey, seldom hazel, and are moderately wide apart; being often half-closed they give the impression of being small, and are marked externally by deep horizontal wrinkles. The nose is in many cases rather short, and in profile is usually straight or sinuous, rarely aquiline, and then not to a great degree. The mouth is large and frequently open with lips of medium thickness. The teeth are remarkably short, broad, and even, remaining white, and, apparently, sound to an advanced period of life. The chin is long, but not projecting; the mental process being small, and the jaw is very long with but little curve. The ears are small, outstanding,[1] and somewhat coarsely moulded, and in nearly half the cases observed had the lobule adherent or absent. Several abnormalities were observed, as presence of the Darwinian tubercle, flattening of the upper part of the pinna, with obliteration of the anti-helix, and in one case (No. 5 of those measured) 142

[1] This is probably due to the lateral bulging of the mastoid processes so noticeable in the crania.

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142 there was arrest of growth of the left ear which was about a third of the size of the right.

Skin.—The complexion is pale and very seldom freckled, not bronzing from exposure to the sun, but becoming a clear red. Wrinkles come early, especially about the eyes.

Hair.—The hair is usually a dark brown, sometimes, though seldom, black; in many cases it is of a dark shade scarcely distinguishable, when cut close, from true black; the beard, which is usually much lighter than the hair of the scalp, in these cases is often a clear dark brown. As a general rule the dark hair is accompanied by blue or grey eyes, and the black by light or dark hazel. The hair of both sexes is often abundant, but partial baldness is not at all uncommon even in men under forty. The beard is usually fairly large.

151 *Sight and hearing.*—Both of these are very acute; of 18 men tested with Snellen's types, not one had vision of less than $\frac{1}{1}$, and nine of them could read the 5 metre type at over 14 metres. The distance at which they can make out a sail or a bird on the wing is amazing. Their hearing is also very acute.

(3). *Statistics of Hair and Eye Colour:*—

142 CHILDREN.—I. BOYS.

HAIR.	EYES.			Totals.	Percentage Hair Colours.
	Light.	Medium.	Dark.		
Red, ..	1	—	—	1	2·27
Fair, ..	7	—	—	7	15·90
Brown, ..	25	4	—	29	65·91
Dark, ..	4	1	—	5	11·36
Black, ..	—	1	1	2	4·54
Totals, ..	37	6	1	44	
Percentage Eye Colours,	84·09	13·64	2·27	100·00	

Index of Nigrescence, . . 2·26.

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II. GIRLS.

HAIR.	EYES.			TOTALS.	PERCENTAGE HAIR COLOURS.
	Light.	Medium.	Dark.		
Red, ..	4	—	—	4	6·78
Fair, ..	7	—	—	7	11·86
Brown, ..	27	—	—	27	45·76
Dark, ..	12	7	2	21	35·59
Black, ..	—	—	—	—	—
Totals, ..	50	7	2	59	
Percentage Eye Colours,	84·75	11·86	3·39	100·00	

Index of Nigrescence, . . 16·95.

ADULTS.—I. MALES.

HAIR.	EYES.			TOTALS.	PERCENTAGE HAIR COLOURS.
	Light.	Medium.	Dark.		
Red, ..	4	—	—	4	4·82
Fair, ..	3	—	—	3	3·62
Brown, ..	30	3	—	33	39·76
Dark, ..	31	5	2	38	45·78
Black, ..	—	2	3	5	6·02
Totals, ..	68	10	5	83	100·00
Percentage Eye Colours,	81·93	12·05	6·02	100·00	

Index of Nigrescence, . . 49·38.

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II. Females.

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Hair.	Eyes.			Totals.	Percentage Hair Colours.
	Light.	Medium.	Dark.		
Red, ..	2	—	—	2	3·51
Fair, ..	1	—	—	1	1·75
Brown, ..	23	1	—	24	42·11
Dark, ..	16	9	—	25	43·86
Black, ..	1	3	1	5	8·77
Totals, ..	43	13	1	57	100·00
Percentage Eye Colours,	75·44	22·81	1·75	100·00	

Index of Nigrescence, . . . 56·14.
Combined Index (both sexes), . 52·76.

Total, Inishbofin and Inishshark.—I. Males.

Hair.	Eyes.			Totals.	Percentage Hair Colours.
	Light.	Medium.	Dark.		
Red, ..	5	—	—	5	3·94
Fair, ..	10	—	—	10	7·88
Brown, ..	55	7	—	62	48·82
Dark, ..	35	6	2	43	33·85
Black, ..	—	3	4	7	5·51
Totals, ..	105	16	6	127	100·00
Percentage Eye Colours,	82·68	12·60	4·72	100·00	

Index of Nigrescence, . . 33·05.

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II. FEMALES.

HAIR.	EYES.			Totals.	Percentage Hair Colours.
	Light.	Medium.	Dark.		
Red, ..	6	—	—	6	5·17
Fair, ..	8	—	—	8	6·90
Brown, ..	50	1	—	51	43·96
Dark, ..	28	16	2	46	39·66
Black, ..	1	3	1	5	4·31
Totals, ..	93	20	3	116	100·00
Percentage Eye Colours,	80·17	17·25	2·58	100·00	—

Index of Nigrescence, . . . 36·21.
Combined Index (both sexes), . 34·63.

(c). *Detailed List of Measurements.*—(See following Table):—

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No.	Name.	Age.	Townland.	Eye Colour.	Hair Colour.	Skin.	Remarks.
1	Boyce, Myles,	62	Middlequarter	blue	dark-brown	ruddy	Nose sinuous; schoolmaster.
2	Lavelle, Anthony,	35	Knock	light-grey	dark	ruddy	Nose aquiline.
3	Reilly, John,	63	Fawnmore	blue	brown	pale	Nose straight; is somewhat bald.
4	Malia, John,	50	Westquarter	grey	dark	pale	Nose straight; bald on vertex.
5	Joyce, James,	48	Middlequarter	blue	dark	ruddy	Lobe of ear attached; large left ear only partially developed.
6	Malia, Michael,	35	Knock	blue	brown	ruddy	Nose straight.
7	Walsh, Patrick,	24	Middlequarter	blue-grey	dark	pale	Sight very keen; nose straight.
8	Halloran, John,	20	Shark	blue-grey	brown	sallow	Nose straight.
9	Cannon, Michael,	19	Middlequarter	blue	fair	pale	Lobes of ears absent.
10	King, John,	40	Cloonamore	light-grey	brown	ruddy	Vision very acute.
11	Powell, Patrick,	24	Knock	light-grey	dark	ruddy	Vision very keen; nose straight; lobes of ears attached.
12	Cloherty, Festus,	24	Knock	dark-hazel	dark	ruddy	Nose retroussé.
13	Toole, John,	21	Knock	blue	dark	pale	Nose aquiline.
14	Scuffle, Patrick,	(?)	Cloonamore	blue	dark	pale	Nose straight; would not give age; lobes of ears attached.
15	Malia, George,	24	Shark	grey	dark	pale	Lobes of ears attached: vision very keen.
16	Halloran, John,	25	Westquarter	blue	red	ruddy	Nose sinuous.
17	Kenny, Michael,	31	Cloonamore	blue	dark	ruddy	Nose straight.
18	M'Greal, Michl.,	20	Shark	green	dark	sallow	Nose straight; lobes of ears attached; a fine-looking specimen of the islanders.
19	Burk, Thomas,	19	Middlequarter	blue	brown	ruddy	Nose retroussé; lobes of ears attached.
20	Joyce, Michael,	19	Middlequarter	grey	dark-brown	pale	Nose sinuous; lobes of ears attached.
21	Prendergast, Wm.	53	Middlequarter	brown	black	ruddy	Nose straight; lobes of ears attached; teeth even and meeting.

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Cephalic.		Facial.				Nasal.			Auricular Radii.			Stature.	Forelimb.		
Length.	Breadth.	Length.	Upper Face Length.	Breadth.	Bigonial Breadth.	Length.	Breadth.	Internal Bi-ocular Breadth.	Cranial Height.	Nasial.	Alveolar.		Span.	Hand.	Forearm.
206	163	125	62	148	113	54	36	32	130	98	102	1580	—	170	245
196	160	144	76	142	114	64	38	30	137	100	97	1795	—	200	270
191	158	118	70	135	114	54	36	38	127	98	100	1685	—	197	254
193	145	134	72	136	114	54	33	36	131	100	101	1664	—	188	250
194	153	114	72	138	114	54	36	36	128	93	96	1640	1760	185	235
188	156	120	62	140	118	48	36	32	134	94	100	1654	—	191	253
203	152	124	72	132	104	54	36	30	136	99	99	1722	1771	193	250
198	155	128	74	136	115	54	33	29	138	95	96	1723	—	188	283
190	157	121	62	129	102	52	34	33	132	96	93	1715	1837	194	268
196	160	127	70	150	110	52	34	30	132	100	107	1685	1800	197	248
188	150	120	68	140	112	56	40	34	135	95	97	1665	1766	180	252
199	157	129	78	142	113	54	35	37	135	96	95	1830	1913	206	279
195	157	126	72	140	112	55	34	34	131	95	93	1739	1880	193	270
196	162	124	74	138	108	56	37	37	138	99	103	1666	1750	193	250
196	152	120	74	134	108	56	34	32	127	97	97	1660	1725	184	244
197	166	130	78	144	112	56	38	30	132	101	100	1722	1823	201	273
195	160	128	74	142	112	42	34	36	126	102	107	1700	1754	198	256
198	152	123	72	118	108	50	40	32	135	88	96	1768	1885	193	260
194	154	118	70	138	107	52	39	30	136	98	95	1674	1695	188	255
192	160	134	74	134	118	58	37	33	128	97	95	1654	1708	186	234
192	161	124	74	139	104	52	30	33	133	94	88	1585	1638	175	246

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No.	Name.	Age.	Townland.	Eye Colour.	Hair Colour.	Skin.	Remarks.
22	Lenane, John,	50	Middlequarter	grey-blue	dark	ruddy	Lobes of ears attached.
23	Leonard, John,	30	Middlequarter	blue	brown	pale	Nose straight; lobes of ears attached; teeth meet.
24	Walsh, John,*	30	Middlequarter	brown	black	pale	Nose aquiline; lobes of ears absent; sight keen.
25	Malia, Patrick,	—	Middlequarter	blue	dark	ruddy	Nose straight; lobes of ears attached; would not give age; sight good.
26	Cannon, Edward,	54	Middlequarter	blue	dark	ruddy	Nose straight; abundant beard.
27	Cannon, John,	53	Middlequarter	blue	brown	ruddy	Nose straight; abundant beard.
28	Lavelle, ——,	60	(?)	dark-hazel	dark	pale	Nose sinuous; lobes of ears attached.
29	Cloherty, Patrick	19	Westquarter	grey-blue	dark	ruddy	Nose sinuous; lobes of ears absent; vision acute.
30	Lavelle, Thomas,	36	Westquarter	blue	brown	pale	Nose sinuous.
31	Martin, Thomas,	60	Westquarter	blue	dark	pale	Hair dark, when young; lobes of ears attached; sight very keen.
32	Cloherty, John,	38	Westquarter	blue	dark	ruddy	Nose aquiline; lobes of ears attached.
33	Lavelle, Michael,	50	Knock	blue	dark	pale	Slightly bald; nose straight.
34	Moran, Michael,	55	Middlequarter	dark-grey	brown	pale	Slightly bald; nose straight.
35	Mogan, ——,	23	Westquarter	grey	black	pale	Hair on face brown: nose straight.
36	Halloran, Thomas	53	Westquarter	blue	brown	pale	Nose straight; slightly bald.
37	Halloran, Redmond,	36	Westquarter	blue	brown	pale	Obliterated folds of pinna; slightly bald; head of large size.
38	Lavelle, Patrick,	30	Fawnmore	blue	brown	pale	Nose sinuous; folds of pinna slightly obliterated.
39	Lavelle, John,	17	Fawnmore	blue	brown	pale	Hair curly; lobes of ears attached.
40	Naughten, Michl.	50	Middlequarter	blue	dark	pale	Nose straight; says he is of Scotch descent.

* Name indistinct.

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Cephalic.		Facial.				Nasal.			Auricular Radii.			Stature.	Forelimb.		
Length.	Breadth.	Length.	Upper Face Length.	Breadth.	Bigonial Breadth.	Length.	Breadth.	Internal Bi-ocular Breadth.	Cranial Height.	Nasial.	Alveolar.		Span.	Hand.	Forearm.
200	159	135	76	146	111	55	40	35	144	101	100	1720	1743	201	250
197	160	135	72	140	108	53	36	36	133	100	99	1712	1789	185	263
190	148	122	70	138	116	56	35	30	128	101	106	1710	1797	190	256
198	150	140	80	139	110	62	38	31	140	98	102	1669	1758	190	250
204	154	126	70	138	106	53	36	35	137	99	98	1619	1767	195	253
202	157	125	76	148	120	58	40	32	131	100	107	1700	1850	199	262
194	150	138	72	139	112	56	38	37	127	95	97	1642	1687	191	246
190	149	125	68	135	102	57	30	29	135	100	100	1623	1690	180	245
202	153	128	76	140	106	58	34	28	130	97	101	1726	1780	195	246
188	149	120	72	130	104	58	31	33	125	85	86	1603	1683	185	244
200	158	132	80	146	110	60	34	35	132	95	95	1662	1703	186	228
208	162	140	80	144	116	60	34	34	137	105	105	1672	1770	202	237
196	160	120	72	134	110	54	38	38	132	94	95	1665	1677	187	252
200	151	130	73	138	108	52	33	33	131	93	97	1707	1850	197	273
196	159	136	80	139	104	64	34	32	133	96	95	1720	1840	194	255
212	174	132	78	148	109	64	38	33	140	98	98	1792	1890	199	270
184	162	122	74	138	108	60	34	32	128	90	90	1669	1725	183	253
192	152	120	70	136	107	50	34	33	134	95	94	1590	1615	182	243
208	170	126	72	152	110	50	42	36	138	95	96	1698	1785	192	242

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No.	Indices.						Proportions to Stature: Height 100.					
	Cephalic.	Height.	Facial.	Bigonial.	Alveolar.	Nasial.	Hand.	Forearm.	Span.	Face.	Upper face.	Nose.
1	79·1	63·1	118·4	90·4	104·1	66·7	10·76	15·51	—	7·01	3·92	3·41
2	81·6	69·9	98·6	79·2	97·0	59·4	11·40	15·04	—	8·02	4·23	3·56
3	82·7	66·5	114·4	96·6	102·0	66·7	11·69	15·07	—	7·00	4·16	3·20
4	75·1	67·9	101·5	85·0	101·0	61·1	11·30	15·02	—	8·11	4·33	3·24
5	78·9	66·0	121·1	100·0	103·2	66·7	11·28	14·33	107·31	6·95	4·39	3·29
6	83·0	71·3	116·7	98·3	106·4	75·0	11·54	15·29	—	7·25	3·74	2·90
7	74·9	67·0	106·5	83·9	100·0	66·7	11·20	14·51	102·84	7·20	4·18	3·13
8	78·3	69·7	106·3	89·8	101·1	61·1	10·91	16·42	—	7·43	4·29	3·13
9	82·6	69·5	106·6	84.3	96·9	65·4	11·31	15·62	107·11	7·05	3·61	3·03
10	81·6	67·3	118·1	86·6	107·0	65·4	11·69	14·18	106·88	7·54	4·15	3·10
11	79·8	71·8	116·7	93·3	102·1	71·4	10·81	15·13	106·06	7·20	4·08	3·36
12	78·9	67·8	110·1	87·6	99·0	64·8	11·25	15·24	104·53	7·04	4·26	2·95
13	80·5	67·2	111·1	88·9	97·9	61·8	11·09	15·53	108·10	7·24	4·45	3·16
14	82·7	70·4	111·3	87·0	104·0	66·1	11·58	15·00	105·04	7·43	4·44	3·36
15	77·6	64·8	111·7	90·0	100·0	60·7	11·08	14·64	103·91	7·22	4·40	3·37
16	84·3	67·0	110·8	86·2	99·0	65·0	11·67	15·79	105·86	7·55	4·53	3·25
17	82·1	64·6	110·9	87·5	104·9	81·0	11·64	15·05	103·17	7·11	4·35	2·47
18	76·8	68·2	95·9	87·8	109·1	80·0	10·92	14·70	106·62	6·96	4·07	2·82
19	79·4	70·1	117·0	90·7	96·9	75·0	11·23	15·29	101·25	7·05	4·18	3·16
20	83·3	66·7	100·0	88·0	97·9	63·8	11·24	14·15	103·50	8·10	4·47	3·50
21	83·9	69·3	112·1	83·9	93·6	57·7	11·04	15·52	103·34	7·82	4·66	3·28
22	79·5	72·0	108·1	82·2	99·0	72·7	11·68	14·53	104·24	7·84	4·42	3·19
23	81·2	67·5	103·7	80·0	99·0	67·9	10·80	15·94	104·50	7·88	4·20	3·09
24	77·9	67·4	113·1	95·1	105·0	62·5	11·69	14·98	105·09	7·13	4·09	3·27
25	75·8	70·7	99·3	78·6	104·1	61·3	11·38	14·98	105·33	8·38	4·79	3·71
26	75·5	67·2	109·5	84·1	99·0	67·9	12·04	15·01	109·14	7·72	4·32	3·27
27	77·7	64·9	118·4	96·0	107·0	69·0	11·71	15·41	108·82	7·35	4·47	3·41
28	77·2	65·5	108·6	87·5	102·1	68·0	11·62	14·98	102·74	7·19	4·38	3·41
29	78·4	71·1	108·0	81·6	100·0	52·6	11·09	15·09	104·12	7·71	4·12	3·51
30	75·7	64·4	109·4	82·8	104·1	58·6	11·23	14·25	103·12	7·41	4·46	3·36
31	79·3	66·5	108·3	86·7	101·2	53·4	11·54	15·22	104·99	7·49	4·48	3·61
32	79·0	66·0	110·6	83·3	100·0	56·7	11·19	13·60	102·46	7·94	4·81	3·61
33	77·9	65·8	102·8	82·8	100·0	56·7	12·08	14·17	105·86	8·37	4·78	3·59
34	81·6	67·3	111·7	91·7	101·1	70·4	11·23	15·13	100·72	7·20	4·32	3·24
35	75·5	65·5	106·2	83·1	104·3	63·5	11·60	16·08	109·01	7·66	4·36	3·06
36	81·1	67·9	102·2	76·5	99·0	53·1	11·28	14·82	106·98	7·91	4·65	3·72
37	82·1	66·0	112·1	82·6	100·0	59·4	11·10	15·56	105·47	7·36	4·35	3·57
38	88·0	69·6	113·1	88·5	100·0	56·7	10·96	15·15	103·35	7·31	4·43	3·59
39	79·2	69·8	113·3	89·16	98·9	68·0	11·44	15·28	101·57	7·54	4·40	3·14
40	83·9	69·3	112·0	83·9	93·6	57·7	11·31	14·25	105·12	7·42	4·24	2·94
Mean.	80·4	69·2	110·1	87·1	101·2	64·9	11·33	15·03	104·95	7·48	4·42	3·30

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141 CEPHALIC INDICES, CORRECTED FOR COMPARISION WITH SKULLS.

No.	Index.	A. Corrected Indices.		B. Actual Indices.
38	86·0			
16	82·3			
21	81·9			
20	81·3			
6	81·0			
3	80·7	10		Brachycephalic.
14	80·7			
9	80·6			
17	80·1			17 Brachycephals.
37	80·1			
40	79·7			
2	79·6			
10	79·6			
34	79·6			
23	79·2			
36	79·1			
13	78·5			
11	77·8			
22	77·5			
19	77·4			
31	77·3			
39	77·2	23		Mesaticephalic.
1	77·1			
32	77·0			
5	76·9			
12	76·9			
29	76·4			
8	76·3			
33	75·9			22 Mesaticephals.
24	75·9			
27	75·7			
15	75·6			
28	75·3			
18	74·8			
25	73·8			
30	73·7			
26	73·5	7		Dolichocephalic.
35	73·5			
4	73·1			
7	72·9			1 Dolichocephal.

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141 (D). *Proportional Measurements.*—The proportional measurements are of some interest, as differing, in some respects, not only from those of the Aran Islanders, but also from the accepted canons, and from the proportions obtained by Quetelet, Gould, and others, in their investigations on several European peoples. The stature is taken as equaling 100.

FACE.

Here, as was observed to be the case last year, the proportion borne by the face to the height is very great, the total face-length being to the stature as 7·48 to 100 (the canon being 6·60).

Nose.—This is not very constant in its relations to the body-height, varying between 2·47 and 3·72, and giving an average of 3·30, nearly exactly that of the French canon. It may be stated that the proportion is less than three in only five instances, and out of the forty measured, one only is below 2·80.

UPPER LIMB.

Span.—This nearly corresponds with the average Irish proportion. In every case it is greater than the stature, but in one instance is very nearly equal to it. The average proportion is 104·95, thus testifying to the length of limb. The extremes were 100·72 and 109·14. The mean span of the Aran series was 101·94, and that of Gould's series of 827 Irish soldiers 104·6.

Hand.—This ranges between 10·76 and 12·08, but as a rule is slightly below the French canon of 11·50, the average being 11·33.

Forearm.—This section of the upper limb is subject to considerable variation. On the whole it is long, but not to so great a degree as in the case of the Aran Islanders, where it was 15·18, while here it is 15·03; this, with the greater proportion of the span to the stature, is probably due to the burlier build of the Bofin men.

14) 764 172 (E). *Crania.*—In addition to the observations made on the living subject, the measurements of a series of crania, the first ever put on record from this island,[1] were obtained at St. Colman's Church, in Knock townland. As they could not be removed at the time of my first visit, I was forced to measure them on the spot, and, as it turned out afterwards, it was well that this precaution had been taken, as, on revisiting the place some time after, in the hope of being able to obtain some of them, I found that they had all disappeared, having in the meantime been removed to some place of concealment.

[1] Since this was written Professor A. C. Haddon has read before the Academy a Paper on some crania obtained by him from Inishbofin: *antea*, p. 311.

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The specimens, about twenty in number, were piled in a heap in a small recess near the east window, and were all in a very bad state of preservation, being much weathered from long exposure, in addition to which they had suffered such extensive mutilations that only eleven, all calvaria, were in a suitable condition to allow of measurement; the others were merely shattered fragments of the cranial bones, presenting no feature of interest except their thinness. 141 764 172

The following description of those examined is extracted from the entries made in my note-book at the time. 141

The specimens examined are very uniform in their characters, which are, in the main, as follows:— 172

Norma verticalis.—The cranial outline is a short but very even oval, sometimes showing an approach to the quadrate in form, as the frontal region is flattened, and the frontal and parietal eminences are well-marked.

Norma lateralis.—The profile rises almost perpendicularly to the culmination of the frontal eminences, as the glabella and superciliary ridges project very slightly, and the frontal sinuses are not large. The upper part of the curve sweeps evenly backwards, and dips down rather suddenly below the lambda, in some cases projecting again below.

Norma facialis.—The forehead is seen to be broad, but not of any great height, and the superior borders of the orbits are nearly level or but slightly curved.

The muscular markings, as the inion superior curved line, and mastoids, are in four cases (Nos. 1, 4, 6, and 11) strong; in all the others they are very slight.

The sutures are rather complex, and by the very considerable amount of obliteration they have undergone, would seem to have belonged to persons of rather advanced age.

Pterion.—In every instance this is of the H type, but in two cases it contains small epactals.

Indices.—The crania are, without exception, mesaticephalic, having a mean cephalic index of 77, with extremes of 75·5 and 79·2. The vertical index can only be obtained in three cases, owing to the extremely shattered state of the specimens. All are tapeino-cephalic, the figures being 70·5, 75·3, and 71·9. The auriculo-vertical height is obtainable only on the same crania as the basi-bregmatic.

Curves.—The longitudinal curves, measurable in five instances, in three of which the frontal arc exceeded the parietal, and, in all, it is greater than the occipital. The parietal arc exceeds the occipital in four cases, and is less than it in one.

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Description of Individual Crania:—

141/172 (1). Calvarium of an adult male; very much weathered; of fair size. Glabella small, but frontal sinuses fairly large. Forehead high and perpendicular. Inion and superior curved line very lightly marked, but mastoid processes very large, and bulged outwards; digastric grooves deep. Sutures complex and much obliterated.

(2). Female (?), much broken and weathered. Sutures very complex, and obliteration advanced. Markings slight. Forehead perpendicular, and frontal sinuses small.

(3). Probably male, small and very much broken. Markings slight.

(4). Male, extensively mutilated, the whole cranial base being broken away. Forehead high and straight. Markings very strong, the inion being immense. Viewed in norma verticalis the outline is almost quadrangular.

(5). Calvarium undoubtedly female, with very slight markings. Straight forehead, and complex much obliterated sutures. Norma verticalis oval, with broadest part anterior.

(6). Male, with strong markings, mastoids being very large, and projecting laterally. Perpendicular but low forehead. Small frontal sinuses and projecting occiput. Norma verticalis almost quadrate. The meningeal vessels have grooved the bone very deeply.

(7). Probably female, small, with a regular oval outline. Glabella very small, and other markings slight, with the exception of the mastoid processes and frontal sinuses, which are rather large.

(8). Probably male. Shape, when viewed in norma verticalis, a blunt oval, approaching the quadrate. Markings slight, and frontal sinuses small. Occiput projects above, but is flattened off below the superior curved line. Sutures simple and unobliterated. Metopic suture persistent. Condition, very much broken.

(9). Female calvarium, very much shattered, the whole base being broken away. Shape, nearly quadrate. Forehead perpendicular, and glabella of medium size.

(10). Probably female. Specimen is very much weathered, and so shattered that two measurements only can be taken. There is a very peculiar pit, about the size of half a walnut, occupying the spot on which the inion ought to be situated. It is probably due to the pressure of a wen or tumour.

(11). Male (?) calvarium of regular oval form, with perpendicular forehead, and large glabella and superciliary ridges. Condition: this specimen consists only of a much weathered and broken cranial vault.

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Number, Sex, Age.	1. M. Ad.	2. F. (?) Ad.	3. M. (?) Ad.	4. M. Ad.	5. F. Ad.	6. M. Ad.	7. F. (?) Ad.	8. M. (?) Ad.	9. F. Ad.	10. F. (?) Ad.	11. M. (?) Ad.
Glabello-occipital length,	193	188	178	192	184	192	178	186	178	178	188
Maximum breadth,	148	146	141	146	142	148	136	143	138	135	142
Basi-bregmatic height,	136	140	"	"	"	"	128	"	"	"	"
Auriculo-bregmatic height,	121	120	"	"	"	"	115	"	"	"	"
Minimum frontal breadth,	90	96	82	94	100	102	90	99	"	"	"
Stephanic breadth,	115	"	"	"	109	"	"	"	"	"	"
Asterionic breadth,	"	113	"	"	111	"	"	"	"	"	"
Vertical transverse arc,	322	320	"	"	"	"	308	"	"	"	"
Frontal longitudinal arc,	"	"	130	135	"	"	"	130	118	"	128
Parietal longitudinal arc,	"	"	115	133	"	"	"	129	123	"	120
Occipital longitudinal arc,	"	"	120	123	"	"	"	109	95	"	117
Total longitudinal arc,	"	"	365	381	"	"	"	368	336	"	365
Foramen magnum length,	36	35	"	"	"	"	31	"	"	"	"
Foramen magnum breadth,	30	32	"	"	"	"	27	"	"	"	"
Horizontal circumference,	540	529	"	540	521	"	"	532	"	"	"
Indices.											
Cephalic,	76·7	77·2	79·2	76	77·2	77·1	76·4	76·9	77·5	77·5	75·5
Altitudinal,	70·5	75·3	"	"	"	"	71·9	"	"	"	"
Auriculo-vertical,	62·7	63·8	"	"	"	"	66·3	"	"	"	"
Foraminal,	83·3	91·4	"	"	"	"	88·0	"	"	"	"

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(3). Vital Statistics (General and Economic).

161 (a.) *Population.*—The population of these islands, though still dense, is, like that of the rest of Ireland, steadily decreasing, though in this case the decline is of recent date compared with many other parts of the country.

161 Between the years 1851 and 1871 the population had increased from 1047 persons, occupying 196 houses, to 1262, and 251, respectively.
167 Some time after 1871, however, emigration began to take a sensible effect; and between that year and the census of 1891 there has been a loss in people of 20·99 per cent., and in houses of 11·55 per cent. That the decrease is entirely due to emigration is proved by the returns of births and deaths for the decennial period 1880–1890, in which time the births exceeded the deaths by 89 or 38·7 per cent., the respective numbers being births 230, deaths 141.

161 The Table given below shows the population of the islands at each census since 1851, with the number of inhabited houses, average
592 number of inhabitants per house, and of acres per head. It thus indicates the period at which the decrease began, and the amount of congestion of the district, both past and present. This congestion, however, must be greater than what the figures show, as under the heading of Inishbofin are grouped some fifty-four other islands or islets, all uninhabited, and varying in size from seventy-four acres downwards. Some of these are utilized for grazing by the people of the two larger islands, but a large number of them are quite useless, being mere barren rocks.

Census.	Population.	Houses.	Inhabitants. per house.	Acres per head.
1851	1047	196	5·34	3·00
1861	1236	239	5·17	2·55
1871	1262	251	5·03	2·50
1881	1166	250	4·67	2·70
1891	997	215	4·64	3·10

161 That the overcrowding is, even now, great, will be seen when it is considered that the density of population per square mile is 202, whilst that of the Aran Islands is 171, of the county of Galway 86, and of Ireland, as a whole, 146.[1]

[1] In the Parliamentary Gazetteer of Ireland (1846), the population of the islands in 1831 is given as 1462, number of houses not given; population in 1841 as 1612, houses, 285. The decrease afterwards is evidently due to the famine in 1847.

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The distribution of population, inhabited houses, and out-buildings in 1891, was as follows:— 162 592

Islands.	Area.	Population.			Houses.	Outbuildings and Farmsteadings.
		Persons.	Males.	Females.		
	A. R. P.					
Inishbofin, .	2312 1 16	874	450	424	194	123
Inishshark, .	581 1 30	123	61	62	28	14
54 other islands,	257 3 35	—	—	—	—	—
Totals, . .	3151 3 1	997	511	486	*222	137

It will be seen that the male population exceeds the female by 95, the cause evidently being the greater emigration of females than of males. 162 167

The drain does not seem to have affected any one class of the males (as regards age) more than another, as the number of men between the ages of 20 and 60 is 203, or slightly more than one-fifth of the whole population.

Since the census was taken some slight change has occurred, for, according to a return obtained on the islands, there are now 186 families on Inishbofin, and 26 on Inishshark, being a loss of three families since 1891. A larger number of young people than usual is also said to have emigrated since then. Many of the older men state that emigration has taken away the finest men from the islands, especially Inishshark, and say that formerly the stature of the men was greater than it is now. I must say, however, that those of the elder generation still remaining are not as a rule better built or taller than their sons and grandsons. [142]

(B.) *Acreage and Rental.*—The total area is, as stated above, 3151 acres, the valuation of which, including houses, land, &c., is £572 6*s.* A very considerable proportion of the surface of the islands is commonage, the exact amount and distribution of which I am enabled 423 311 [495]

* Of these, 215 were inhabited.

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423 311 to give by the kindness of the proprietor, Cyril Allies, Esq., J. P. :—

Townland.	Area.	Commonage.
	A. R. P.	A. R. P.
Westquarter, ...	493 3 32	349 2 8
Fawnmore, ...	194 1 14	116 1 15
Middlequarter, ...	612 2 0	375 3 9
Knock, ...	366 1 9	161 3 39
Cloonamore, ...	645 1 1	424 3 29
Inishshark, ...	581 1 12	435 3 12
Islets, ...	257 3 35	—
Total, . . .	3151 3 1	1864 1 32

Taking the available area at 930 acres, and the number of families at 215, the average size of a holding per house is 4·3 acres, with a corresponding average valuation of £2 13*s*. The size of a holding, however, varies from 1A. 3R., at a rent of 14*s*. 6*d*., to 56 acres, at £7. Out of 127, the particulars of which were furnished me by Mr. Allies, there were :— [435] [427]

3	holdings of	1	acre and under	2	acres.
21	,,	2	,,	3	,,
17	,,	3	,,	4	,,
8	,,	4	,,	5	,,
23	,,	5	,,	6	,,
15	,,	6	,,	7	,,
12	,,	7	,,	8	,,
17	,,	8	,,	10	,,
5	,,	10	,,	13	,,
4	,,	13	,,	18	,,
1	holding of	25	acres		
1	,,	56	,,		

It will be observed that most of the holdings in this list are of very small size, only eleven being more than ten acres in extent, and 59 or 46·5 per cent. being under 5 acres.

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In 1891 there were only nine holdings, with a rating of over £4 to £10, ninety-six with ratings between £2 and £4, and thirty-six at, or under, £2. 423 311 [435]

(c.) *Language and Illiteracy—Language.*—All the inhabitants (with the exception of a very few old people, most of whom live in Inishshark) now speak English, but their vocabulary does not seem to be very extensive. To a very large extent they speak Irish among themselves, but many of the children and young people have little or no acquaintance with the language. Irish is most spoken in Inishshark, which is less in communication with the outer world than Inishbofin. 191

It is much to be regretted that, as no return of the Irish-speaking districts by parishes is made by the census authorities, the proportion of those speaking Irish alone, and Irish and English, cannot be given here.

Illiteracy.—The population of the parish of Inishbofin of five years of age and upwards was, in 1891, 895, of whom 415, or 46·4 per cent. were illiterate :— 212 162

	Persons.	Male.	Female.
Number above 5 years,	895	457	438
Illiterate, . . .	415	202	213
Percentage, . .	46·4	44·2	48·6

Of the 480 who could read, 348 persons, 188 males, and 160 females could read and write, the remaining 132, 67 males, and 65 females, or more than a quarter of the whole, could read only. The rate of illiteracy is higher, as might be expected, among the females than the males, and probably is greater in Inishshark than Inishbofin.

(d.) *Longevity.*—Though the people do not seem to reach any very great age, yet they may be said to be fairly long-lived. According to the census of 1891 there were on the islands 27 persons, 10 males and 17 females of over 75 years of age, of whom there were— 145 162

Aged 75 and under 80, 1 male and 3 females,
" 80 " 85, 5 males and 14 females,
" 85 " 90, 4 " 0 "

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164 (E.) *Health.*—Taken as a whole, the people may be said to be a healthy one. Serious diseases, apart from accidents incident to their callings, are but few in number; and the general physique of the people speaks to a healthy active life.

582 588 *Consanguineous Unions.*—A large proportion of the marriages come under this heading, including not only those of persons within the prohibited degrees, for which dispensations are obtained, but also those which take place between people who are related in some recognisable but hardly nameable degree. Cases of the first class, or those which require dispensations, are of frequent occurrence, but seldom or never take place between persons nearer of kin than third cousins. The other cases, of course, are the most common of all, as from the size of the population and its isolated position, every family must, after a few generations, become more or less related to every other. Marriages with strangers, though more numerous of late years, are not common. The uniformity of strain does not appear to have produced any effect except the great similarity of appearance already noticed (p. 322); no cases of malformation or congenital disease are ascribed to it.

164 *Diseases.*—For most of the following facts I am indebted to the kindness of Dr. P. J. Hart, the medical officer of the islands, who, besides affording me much valuable information relative to the people and their ailments, the result of his long experience of them, kindly allowed me to look over his notes of cases. The main diseases may be classed as follows:—

[158] *Insanity.*—There is at present no case of this among the natives of the islands, nor has there been one since 1888 when a case which, however, was not of long duration, occurred in Inishshark.

164 732 *Idiocy and Imbecility.*—Properly speaking there is no idiocy; but there are two cases in which the persons, though shrewd and sharp enough about most of their own affairs, yet show signs of mental want in a sufficient degree to amount to slight imbecility.

Epilepsy is not common, but two cases are known in one of which the patient is subject to delusions, and always states, after a fit, that he has been with the fairies on the mainland. Of the other no information could be obtained except that the patient had had "fits."

Deaf-mutism has not been known for years on either island, but a case of temporary dumbness occurred on Inishshark in 1892.

Blindness is equally rare, there being but one case, a man over sixty years of age who acquired it late in life.

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Malformations are scarce, but as mentioned before (p. 323), arrest of growth of the pinna of the left ear was observed in one instance; and a boy with talipes equino-varus was seen near Westquarter; but his condition was said not to be congenital, but acquired as the result of an accident. 164 732

Herniæ have been of pretty frequent occurrence of late years, Dr. Hart having seen six cases since 1888, before which date he had no record of having observed any cases of it. Of these six, four were of inguinal hernia, three on the right side, and one on the left, one was a left femoral, and one, in a female child, umbilical. The sudden occurrence of so many cases in succession would seem to indicate some cause of recent origin; what this may be it is difficult to see, but it is ascribed by some to the new style of work required for the building of the fish-curing station, piers, and other relief work, requiring the lifting of heavy weights. 164 [464] [483]

Fevers.—Measles and scarlet fever have not been seen for some time. Some years ago there was an outbreak of enteric fever in Middlequarter, when a large proportion of the population of the hamlet were attacked by it, and there were several deaths.

"Constitutional" diseases.—Phthisis, though not common, is sometimes met with; and strumous affections, abscesses, &c., are not unfrequently seen, though not very numerous on the whole. The only wonder is that these affections are not more common, as the sanitary state of the houses is not by any means good; and it must be mainly due to their open-air life that they do not suffer more. Malignant disease is said to be unknown. Rheumatism, especially in the form of lumbago, is a very common complaint, but the acute form is rare. [364]

Dietetic Diseases.—These, with rheumatism and bronchitis, form the great majority of all the affections met with; the large extent to which fish and potatoes enter into their dietary may have something to do with this, but there can be no doubt that the use, or abuse, of tea must bear a certain amount of the blame. The most common forms of complaint are flatulence and constipation. As might be expected from the fact of fish forming a large part of the every-day food of the people, ento-parasites are among the most common of all troubles, about every tenth case applying for treatment being due to them. *Ascaris lumbricoides* is the worm most frequently found. 164 262

Respiratory Diseases.—Phthisis has been before alluded to; bronchitis and pneumonia are not uncommon in the winter months. 164

Local affections are but few, and those not very serious. *Eyes.*—Phlyctenular ophthalmia is not very common. *The teeth* are usually [142]

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164 very even and white, and seem to last well; even men of over sixty
[142] often have good incisors; but many suffer from toothache. Abscess of the alveolus, unlike what is seen in Aran, is not at all common.

Skin.—Ulcers due to the friction of ropes and of the thick home-spun clothing when wet, eczema, "sea-boils," scabies, and acne, are frequently met with, as is anthrax or carbuncle; but, perhaps, the most common of all skin affections, especially among the younger members of the population, is tinea tonsurans. Alopecia areata, whether caused by the last-mentioned affection or not, seems to be common. Uterine troubles are not at all common. Venereal diseases are practically unknown.

164 *Accidents* arising out of the surroundings and occupation of the
752 people are, as might be expected, very numerous. These are burns, severe cuts from reaping hooks, injuries inflicted by domestic animals, and, above all, contusions and fractures due in most cases to falls from rocks and ponies.

181 4. *Psychology.*—For one who has had only a short experience of the people this very difficult and delicate point is exceedingly hard to deal justly with, but the following description, for the most part obtained from local sources, both on the islands and on the opposite part of the mainland, and to some small degree from personal observation, is believed to be accurate as far as it goes.

[609] To strangers, the people are not, at first, attractive, as their manner is shy and not unmarked by suspicion; but after this reserve is broken through they reveal themselves in a much more attractive light, and are kindly, courteous, and very communicative.

[517] Among themselves they are cheerful and social, given much to gossip and chaff, though their wit is not of a very sparkling character. They contrast strongly with the Aran Islanders in their taste for music and dancing, concertinas and melodions being in common use in several houses.

181 In their dealings with one another they are honest and fair, even
674 a petty theft being an extremely rare occurrence. As to their dealings with the people of the mainland, the usual hostile statements, common
[609] with all insular communities, are made by both sides with respect to each others honesty, but much reliance cannot be put in these vague assertions. Crime is almost unknown, and the administration of justice is seldom called into requisition, and then only for small quarrels among neighbours.

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Begging is practically unknown, and drunkenness, as a habit, does not exist, the sobriety being very noticeable on holidays, though occasional bouts of drinking are sometimes indulged in when a good take of fish has been made. They are very conscientious in their religious observances, and depend greatly on the advice and control of their clergy, with regard to temporal as well as spiritual affairs. Sexual irregularities are extremely rare, no case of illegitimacy having been recorded from the islands for years.

As fishermen they are brave, hardy, and extremely venturesome; this applies especially to the men of Inishshark, who are reputed in Bofin to be the best and most daring boatmen on the west coast.

Quarrels often occur, but a regular stand-up fight appears to be unknown, the men usually contenting themselves with abusive language, or at most a sudden blow or stone-throwing. A woman when angered may use very abusive language towards a man, as she would be practically safe from any fear of physical violence on his part, even when she was very provoking.

On the other hand, they are not without faults. In their ordinary life they are thriftless, and not too cleanly in many of their habits, and have but little regard for ordinary sanitary laws; their veracity, too, is not altogether unimpeachable, while the people of the mainland allege that they have a very strong aversion to the payment of debts, rent, and cess, for the last-named of which they owe over £1300.

The habits and manners of the people of Shark are much the same as those described above. The people are noted for their loyalty to one another; they never tell any stranger anything about their local affairs. They are kindly and civil to visitors, always crowding down to assist them on landing, but are said to be capable of acts of ferocity when roused.

5. *Folk-names.*—The following list of fifty-one surnames comprises all those now to be met with on the islands. Some of these names, however, are those of families not long established on the islands, while others, formerly common, as Gorham and Halligan, are now without representatives.

The Gorhams are still, to some extent, connected with Inishbofin, as one of them is proprietor of the only shop there worth the name, and in addition holds a farm, but he lives on the mainland, and manages them by deputy, only occasionally visiting the place himself. It is possible that, owing to the heavy emigration, other surnames may also have disappeared. In the list of surnames given in the

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551 Aran report there occurs the name Ryder, marked as having originally come from Inishbofin.[1]

SURNAMES OF INISHBOFIN—No. OF FAMILIES, 186.

Surname.	Number of Families.	Surname.	Number of Families.
Allies, ...	1	Lavelle, ...	15
Baker, ...	3	Lacy, ...	5
Barret, ...	4	Mannion, ...	3
Burke, ...	6	Martin, ...	1
Clogherty, ...	9	Moran, ...	6
Cloonane, ...	2	Melia, ...	10
Coyne, ...	1	Madden, ...	1
Corbett, ...	1	Mullen, ...	1
Concannon, ..	8	Mogan, ...	1
Conneely, ...	4	M'Cann, ...	1
Cummins, ...	1	M'Namara, ..	1
Cunnane, ...	7	M'Donagh, ..	4
Davis, ...	1	M'Kendrick, ..	1
Darcy, ...	1	Naughton, ..	4
Davin, ...	1	Price, ...	2
Dimond, ...	1	Powel, ...	2
Grodan, ...	1	Prendergast, ..	2
Halloran, ...	8	Quigley, ...	1
Hart, ...	3	Reilly, ...	1
Hughes, ...	4	Scuffle, ...	22
Joyce, ...	4	Smith, ...	1
King, ...	4	Tierney, ...	11
Kerrigan, ...	2	Toole, ...	4
Kenny, ...	1	Ward, ...	2
Leenane, ...	2	Walsh, ...	1

SURNAMES OF INISHSHARK.—No. OF FAMILIES, 26.

Surname.	Number of Families.	Surname.	Number of Families.
Cloonane, ...	6	Lucy, ...	6
Davis, ...	1	Lavelle, ...	2
Dimond, ...	2	Melia, ...	2
Halloran, ...	2	Murray, ...	3
King, ...	1	Ward, ...	1

19 6. *Language.*—As I am not competent to speak with any authority

[1] One of the women photographed at Westquarter was named Browne, a surname not given in the list. (See Pl. VIII.).

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on this subject, I shall not attempt the treatment of it myself, but shall quote the opinion of the Rev. Eugene O'Growney, who has an exceptional knowledge of both people and language, and has kindly furnished me with some of his notes relating to them. He says:— "The Irish spoken in Boffin has a very poor vocabulary, as far as I heard it spoken. I must say, however, that it was not easy to get the people to speak it, and many children at first refused point blank to utter a word of Irish. In most of the Irish-speaking districts of the west, the people have preserved a number of old poetic prayers and hymns. Many of these are very beautiful, and some appear to be of great age. I was particularly interested at the time of my visit in these hymns, but was told that the only hymn in use in Boffin and Shark was the *ortha Mhuire*, or prayer of Mary. I could not find any person in Boffin who could recite it, and the only person in Shark who was supposed to have it in full was out at sea. An old man in Boffin recited for me a portion of a quaint old religious composition in English." In another place he states that the people speak neither English nor Irish well, their dialect of the language containing many corrupted English words, and at least one curious word. "I recollect that the cove in which St. Leo's well is situated is called *fuath Leo*. I take the word *fuath*, which is the usual word in Inishshark and Inisboffin for a 'cove,' to be a corruption of *uamh*, which is used by the Four Masters in the year 893 as meaning 'cave.'"[1]

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[538]

IV. Sociology.

1. *Occupations.*—Every family combines fishing and farming, and has some share in a boat. The farms are small (see p. 340), about three acres and a-half under potatoes and oats, being about the average amount of tillage per family. All are held direct from the landlord, who resides on Inishbofin, there being no subletting or con-acre. The rents average about £2 per holding, but vary much according to the extent and quality of the land.

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The holdings are not divided up into small fields, as in Aran, but are often insufficiently fenced, allowing the cattle to stray, which

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[1] The Rev. E. A. Lavelle has, since the above was written, sent a translation of a curious old Irish litany used on both islands, both in Irish and English, which he obtained from an old man, aged 84, whose father, Peter Lavelle, fought under Nelson at Trafalgar. As the litany is in English and of great length, it is not inserted here, but it is to be hoped that the Irish form will be recorded and preserved as it may possess the linguistic value wanting in a translation.

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241 sometimes raises cases of trespass. The fences are the usual dry stone
[423] walls of the west, and the fields seldom have gates.
[417] The crops most grown are barley, oats, potatoes, and a little rye, and a few turnips. The manures are sea-weed and farm-yard manure, and occasionally old thatch, saturated with peat smoke, and well rotted with age. The agricultural implements employed are the spade and shovel, and the sickle; the use of plough or harrow is not known. Low-lying, damp places are utilized for the growth of osiers for panniers, baskets, and lobster-pots.

As is the case in many fishing communities, the fields are not well kept, and have a rather untended appearance, the weeds being let grow rankly in the potato fields, the reason given for which is that without the shelter given by the weeds the crop would be speedily destroyed by the winds; but the most probable explanation is that the amount of attention directed towards the fishing at the most critical periods of the year causes the less important occupation to be to some extent neglected. A family keeps a couple of pigs, some
[231] sheep, a cow or two, geese (of which large flocks are kept on the islands), ducks and fowl, but no turkeys.

735 Some sixty families are said to be in very poor circumstances, and of these forty-six have no cattle.

231 The animals are to a large extent supported on the very extensive commonage.

The pigs, cattle, and fowl are taken into the houses at night, while the sheep, geese, and ponies get shelter how they can. The pigs are not regularly fed, but have, as the people express it, "the run of their teeth" of the island, and by feeding on such provision as they can pick up on the sea-shore, the flesh is often rendered rank and fishy-flavoured.

372 Fuel is supplied either by peat cut from the bogs, or, in a large proportion of cases, by "scraws" of the thin peaty layer which covers the rocky surface of the higher and wilder parts of the islands, cut into blocks the size of peats, and dried in the sun. The substance thus obtained can be burned, and will throw out considerable heat, but is extremely dirty and wasteful, as it contains a large proportion of earth and small pebbles, which are left in the ash. From repeated cuttings of these "scraws" the surface of the higher ground has become much deteriorated in value, and this is especially the case on
[237] Inishshark, where there are no bogs. In times of scarcity fish-bones and cow-mats (*bois de vâche*) are used as fuel.

373 For light, petroleum lamps and candles are now generally used,

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but a few years ago the ordinary means of lighting the houses was a rude open lamp, filled with oil extracted from the livers of fish, and having a piece of peeled rush for a wick. 373

Kelp-burning was formerly one of the industries of the islands, but of late years it declined rapidly, and is now practically extinct. As to the cause of this decay of a formerly profitable source of income, very different accounts are given, some alleging the poor quality of the weed; others that they were not fairly treated in selling; and others again that it does not pay as well as the fish-curing. 381

The fish most taken are sea-bream, glassan (a sort of pollock), mackerel, turbot, and plaice, used mostly for home consumption; cod and ling, which are cured at the fish-curing station for exportation, and oil extracted from their livers; also large quantities of crabs and lobsters, which are taken to Ballyvaughan, Co. Clare, from which they are forwarded to the English market. The boat used for conveying them is of peculiar construction, and has a large salt-water tank amidships, in which the lobsters are kept alive. The lobster-pots are of the usual type. There is nothing unusual about their ordinary method of fishing, except that the Inishbofin men, as mentioned in a footnote to the account of that island in the Memoir of the Geological Survey, already alluded to, do not follow the shoals of fish around the western headland, but carry their boats across the narrow isthmus in which Lough Bofin is situated. 226 439 [501] [502]

The pursuit of the "sun-fish," or basking-shark (*Selache maxima*), was formerly a source of considerable profit to the islanders, but has been almost altogether abandoned of late years owing to the decline in the price of the oil, and partly, it is said, to the loss of several lives on one occasion when a boat was charged and overturned by a wounded fish, also to the partial disappearance for some years of the sharks. 226

The season for this enterprise is from April until the end of June, and in that time large numbers of these fish were taken formerly, and some are still killed from time to time. Mr. G. H. Kinahan, to whom I am indebted for several notes relative to the condition of the islands some years ago, says:—"The sun-fish fishing was considerable in my time (1870). I have seen strings of seven and nine fish; when caught, they towed them into the harbour, cut out the liver, and left the carcass to rot, or be eaten by the pigs; the stench in the harbour was something to remember." A very full description of the fishing is given by Sir H. W. Gore-Booth in a recent article. He states that the value of the oil (from eight to twelve petroleum barrels full) obtained from the liver of one of these fish has been variously estimated

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226 to him by old fishermen at from £30 to £100, so that the loss of this industry must have told considerably on a poor community such as this. The primitive method which he found in use on his visit to the islands he describes in full as it was explained by Michael Halloran, the 'king'[1] of Inishshark, a veteran harpooner, who had just killed his nineteenth fish a few days before.

"I had been told that these sun-fish generally took from sixteen to eighteen hours, and frequently longer, to kill; in fact, I have heard it sometimes took two days, so naturally felt considerable interest in the gear used for the purpose. The king brought with him his trusty harpoon, which, to my mind, looked a most antiquated arrangement, especially designed to cut out of a fish, instead of holding it. I could not see a whale-boat or anything like one, so inquired where the boat was, and was shown an ordinary square-sterned boat, about 16 feet in the keel, which had nailed on her starboard bow a piece of wood about 1 foot long, with three small notches, or scores, barely half an inch deep, cut in it. I found out that these notches or scores were all they had to run the line through, and that when a boat fastened a fish, it was a pulling match between our friend the shark on one hand, and sixteen men on the other, a regular case of 'pull devil, pull baker'! Such a thing as a bollard head to take a turn of the line round seems never to have entered their heads."

226 501

463 In addition to fishing and farming, the other occupations are fish-curing at the station recently established by the landlord, Cyril Allies, Esq., J.P., who resides on the island, and personally superintends it, and the trades, represented by a boat-builder, a blacksmith, a shoemaker who imports his leather from the mainland, a tailor, who still adheres to the old method of measuring his clients without a tape, using instead a sheet of paper, on which the several lengths are recorded by "snips," or notches cut with the scissors; there is one weaver who makes use of a rather archaic form of hand-loom, four men who, on occasion, act as sawyers, extemporising a saw-pit in the nearest convenient spot by the aid of trestles, and using to mark their lines a cord blackened with the ashes of straw or shavings, and finally, a fiddler.

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[622] [1] In answer to an inquiry of mine relative to the position of king, Mr. Myles Joyce, National Teacher of Bofin, writes:—"The title of king is not hereditary in the island. There is at present a man removed something beyond his neighbours in the way of education and position, who is, *par excellence*, the king; and to whom all persons who want any information about the island or its history must apply."

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There are three or four small shops, but only one has a regular counter, and it is also the only public-house on the islands. 444

There is no regular employment for labourers, but occasional work is paid for at the rate of 1*s.* 6*d.* a-day. 465

The women, besides attending to the ordinary domestic duties, help the men at field work, at seed time and harvest, and at drawing sea-weed for manure; they card, dye, and spin the wool for clothing, and in rough weather, when supplies from the mainland are short, grind oats or barley in the quern, either for the cattle or for domestic use. This is extremely hard work, and requires two women, one to work at the grinding, and the other to feed the grain from her apron. They also employ part of their time at quilting or knitting. The average annual money handling of a family is from £40 to £50. 462 [434]

2. *Family Life and Customs.*—The children of a family, who are usually numerous, are sent to school when about four years of age, and at first attend regularly; but as they grow older their attendance is often very irregular, as they are liable to be kept at home by their parents to assist at field work in times of pressure. They are said to be very smart and intelligent, but their progress is interrupted and checked by this cause. At the age of fourteen or fifteen years, when they have reached the second stage of fifth class, they are taken from school, and then enter into the regular routine of household and farm work until they either marry or emigrate. They marry young, generally for purely family reasons, romance not entering into the case. Courtship as a regular institution does not exist; and if exceptional cases occur they must be rare; as for two young people of opposite sexes to be seen walking together is looked upon as being decidedly wrong. Matches are arranged by the parents from considerations of suitability of families, not, as in many other places, by money bargains. As soon as an arrangement is come to between the elders, usually before Shrove, the young man goes and asks the girl personally; if he be refused, which sometimes, though seldom, happens, he considers himself disgraced, and is often inconsolable. The marriages often take place without any rejoicings or social reunions, the young couple going quietly home after the ceremony is over. In some cases they set up house afresh on their own account, but if the bridegroom be the eldest son who usually inherits the parent's house, &c., the bride goes to live with his family. 871 584 585 591

Mr. Michael Lavelle, to whom I am indebted for much valuable information as to the customs and folk-lore of the people, informs me that he has heard that sometimes, on the occasion of a wedding, 585 [115]

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585 "straw-boys" go round with long straw masks on, and if they do not get either money or liquor will threaten to break the windows and furniture of the house. The women marry very young, from fifteen 582 years upwards; and, if not settled in life by twenty or so, they usually emigrate.

844 Infants are given butter immediately after birth, and are carefully watched, lest they should be "taken away" or changed. For some similar reason a parturient woman has a string tied round the wrist or one of the fingers. All the wood in a house is carefully put outside if 763 the death of one of the inmates is thought to be imminent; and if it should occur the neighbours dread to give wood to make the coffin, as they believe that the person who does so will be the next to die; and if the plank of which the coffin is to be made is not taken down from the loft where it generally is, before the person dies, no inducement can make them use it for the purpose. The people never bury their 764 dead on a Monday, nor on the day of the week in which the Feasts of the Holy Innocents has fallen for that year. They have a great [762] horror of suicides, and believe that if one were to be buried in the graveyard it would cause the other corpses to turn over on their faces.

A wake is held the night before the funeral, on those who have died abroad or been lost at sea, when the news arrives; but owing to [178] the influence brought to bear on the people by the clergy in this matter, it is now only attended by relatives of the deceased, and the character of the ceremony is much altered, most of the old games, the mock marriage, &c., being altogether obsolete, while the insobriety, formerly common, is now a thing of the past. At the funeral the coffin [482] is carried out the back door, and is followed by the mourners. On reaching the graveyard it is carried thrice round the old church in the direction of the sun, and as soon as the grave is reached all those attending the funeral scatter and go to pray at the graves of their own relatives, which, having done, they raise the keen, beginning at the person farthest from the open grave.

The Rev. E. O'Growney, who has generously placed at my disposal a number of notes taken during a visit to these islands, thus describes a funeral he witnessed in Inishbofin:—"The old Irish funeral *caoine* is still used in its full perfection. I happened to be engaged in the church of St. Colman, deciphering a peculiar Latin inscription there, when a large number of people, chiefly women, brought the body of an infant for interment. While the body was being interred the women 764 scattered about the churchyard, each going to the grave of her own 533 friends. Those farthest from the newly-made grave began a low

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monotonous chant of three or four lines; the last phrase of each line was very often *go deo deo-deo* (= for aye, aye, aye), the vowel sound of *o* easily accommodating itself to the prolonged chant. Another termination was *nios-mó-nió-mó* (= no more, more, more). I still recollect one touching line of the dirge: it was—*tá mo theachín follamh go deo-deo-deo*, 'my little house is empty for evermore, more, more.' Unfortunately, I know nothing about music, but the chant reminded me of the fourth line of the old air of 'The Blackbird.'"

Owing to the stone of the island not being easily worked the gravestones are usually rough, shapeless slabs, or are rudely chipped into the form of a cross, while the rest of the grave is covered with flat stones.

A large number of the men formerly went as harvesters to England and Scotland, where some of the young girls still go as servants; but very few do so now, though they say the harvesting paid well. It is more the fashion now to go to America even for a few years; and instances have occurred of people shutting up their houses, leaving all their furniture and utensils as they were, going off to the United States for three or four years, and then coming back, resuming possession, and falling into all the old ways and customs as if nothing very unusual had occurred. It is quite a common occurrence for young men to go to America for seven or eight years (generally to the neighbourhood of Pittsburg to work at the foundries there), at the end of that time to return home, settle down, and get married. Many of the girls go to Scotland, as servants, for five or six months of the year to assist their parents at home.

3. *Food.*—The dietary is much more varied than that of many of the inhabitants of the inland districts; it consists largely of fish of various kinds, potatoes, and home-made bread. Flesh meat is rarely tasted except at Christmas or some other great occasion, when a little mutton may be eaten, but fowl and geese are occasionally used. The fish which forms the staple of the diet is eaten fresh in spring and summer time, and large supplies of it are salted and dried in the sun for the winter's use; the kinds cured are mainly ling, sea-bream, and glassan.

Butter and cheese are not used; and eggs, though forming part of the regular food, are mostly employed as a purchasing medium for tea, sugar, tobacco, &c., at the principal shop, whence they are forwarded to Westport.

Tea has come greatly into use, and is taken in large quantities with

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272 every meal; it is made extremely strong, and, as elsewhere, is the cause of a good deal of dyspepsia.

273 Alcoholic liquors are not much drunk, as illicit distilling has altogether ceased in this district.

264 An average working day's dietary is as follows:—Breakfast: tea, and home made bread. Dinner: fish, or eggs and potatoes. Supper; the same as breakfast.

291 177 4. *Clothing.*—The homespun and home-dyed woollen fabrics still constitute the bulk of the clothing worn, but are being superseded by imported slop clothes of inferior quality; and the dress on working days is nondescript and often ragged. On Sundays and holidays the proportion of imported clothing seen is greater, and the homespun suits are sometimes very different from the old types, being imitations in cut of the imported goods. The dress of the men consists of a shirt of thick white or chocolate-coloured homespun, with a rather high plain band collar, and large bone buttons, or, in some cases, it is made of imported flannel, purchased in Clifden or Westport. The single or double-breasted waistcoat, with the large collar-flaps buttoned back, is, when worn, generally put on inside the bawneen, or white flannel coat, instead of outside, as was formerly the case.

Trousers are of homespun or corduroy.

A thick comforter is worn about the neck by many, even in very warm weather.

For head-dress, soft felt hats and caps of various shapes, all imported, are now in general use, the old home-made flat, blue bonnet being but little worn, except by the older men. It may be most frequently seen in Westquarter and Inishshark.

291 The men wear thick worsted stockings of dyed or "natural" wool, and very stout boots of native make, as a regular part of their daily attire, but the women and children go bare-footed, except on Sundays and holidays. The dress of the women shows as great changes as that of the men; it is of the well-known Connemara type.

The head is covered by a red kerchief, or small shawl, often a plaid, but so far as seen never by a "mutch" (a cap with white frill). Over the shoulders a small red tartan shawl is folded, half hiding a jacket, or bodice, of homespun, or imported woollen stuff; the petticoat is short, and dyed a bright red with madder, and sometimes trimmed with a few rows of black braid, and a wide check apron is usually worn. Some women, on Sundays, wear the old large blue cloak with hood and double cape.

The small boys wear the kilt-like frock of white, red, or brown

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homespun, buttoned up the back, and reaching well below the knees, until they reach the age of ten or eleven years. The dyes for the homespuns are obtained from plants growing on the islands; the orange used for stockings being got from a lichen (*Ramalina scopulorum*); black and brown from the purple loosestrife (*Lythrum salicaria*); blue from a small cruciferous plant; and red usually from imported madder, but sometimes from water-lily roots. Alum is used as mordant.

5. *Dwellings.*—A house consists of a kitchen, and one or two bedrooms; and it is, as a rule, built of dry stones without any mortar, though this is used afterwards for stopping chinks, and plastering the walls internally. Most of the houses are not whitewashed, with the exception of a belt around the small windows, but lime-washed houses are becoming more common than formerly. The house has two doors, front and back, both opening directly into the kitchen: and the windows are situated only on the front of the house; they are of very small size, and seldom made to open; yet, often, small as they are, they are nearly filled up, so as to leave only from six inches to a foot square of glazed surface. The chimneys and fireplaces are of the usual type found throughout the rural districts of Ireland, except that in some cases the chimney, after rising perpendicularly nearly to the top of the wall, turns outwards and opens as a square hole in the gable. The roof is straw thatch, laid on over "scraws" of grass turf, and held down by a net-work of sougans (straw ropes), to the ends of which heavy stones or long pieces of timber are attached. The gable of the house is stepped, so that the thatch when laid on does not project over the end wall, and is sealed down, to prevent water getting under it at this part, by a plastering of clay.[1] The thatch is put on fresh every year, a new layer being laid over the older ones, until the lowermost layer is thoroughly saturated with smoke, and quite rotten, when the whole is stripped off and used as manure. The floor is of beaten clay in the kitchen, but the bedrooms are sometimes boarded. The most expensive material used in building a house is wood, which is very scarce, and is usually obtained from drift wood, washed up after a storm, in which way large beams often reach the islands. It is owing to this scarcity of material, and the people having to build their own houses, that there are so few outbuildings or cattle-sheds, and that the dwelling-houses are so small. The furniture is scanty, and testifies to the poverty of the people. A few

[1] "Houses thatched in this manner are called on the west coast *tighthe croithte*, i. e. 'shaken houses,' in contrast to the *tighthe fuaighte* 'stitched houses,' in which the thatch is tied on by ropes or cords."—REV. E. O'GROWNEY.

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352 stools, and a rough table or two, with a dresser containing a scanty assortment of coarse earthenware, a spinning-wheel, and a quilting-frame, constitute the furniture of the kitchen. In one corner is a pile of turf for fuel, on which the fowl roost, and above the couples are stored the dried fish, &c., for the winter's use, and the agricultural and piscatorial implements.

415 The domestic utensils consist of the usual large three-legged pot, slung on a crook over the fire, a griddle, a frying-pan, and, perhaps, 352 a quern, a boran or sieve of sheepskin stretched over a wicker frame, and a couple of skids or shallow, circular wicker baskets. The furniture of the bedroom, or rooms, consists of a couple of tent beds; a few chairs and, perhaps, a small table. There is very rarely a loft 231 to the house. At night the cattle, fowl, and pigs are taken into the kitchen, the pigs being accommodated in a pen beside the fire-place, while the cattle are fastened at the opposite side of the room.

6. *Transport.*—The roads are good, and extend over a large part of [491] the islands, but are only used for foot traffic and cattle, as there are 492 no wheeled vehicles of any description, and all goods are carried [482] either in hampers slung on the back, the usual method of taking home potatoes, &c., or in two wicker panniers or cleaves, slung across the back of a pony or donkey, one or other of which is owned by nearly every family. The harness of these animals is home-made, and of primitive design, the panniers, manufactured from osiers grown on the islands, being slung from pegs on a wooden frame, beneath which, to protect the animal's back, is a thick straw mat saddle. Both sexes ride on the horses behind the panniers, and both adopt the same position, a sideways posture, the men not riding astride.

The method of taking home the harvest is picturesque; the ponies [243] have cloths hung over their faces to prevent their eating the grain, and are then literally clothed with sheaves, which are hung all round them, and piled up so as to give them the appearance of walking straw stacks.

501 For water transport there are a good many boats of various descriptions, the primary use of which is for fishing; only one, the [505] post-boat, which goes thrice a week to the mainland if the weather permits, being regularly used for transport.

The number and classification of the boats are, it is believed, given correctly below, but it was difficult to get any two accounts to agree.

There are five hookers, seven pookauns,[1] fifteen curraghs, one yawl, and about thirty rowing-boats.

[1] An undecked sailing-boat, cutter rigged.

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Inishshark has about twelve boats of from one to two tons. The natives of this island do not approve of the curragh, for which their coast is too rocky. 501

The ordinary rowing boat is manned by five men, the curragh by three.

The curragh is of the ordinary west coast type, consisting of a light wooden frame covered with tarred canvas.

VI.—FOLK-LORE.

Of this interesting branch of the subject, I regret to be able to give but little information, as the people are chary of talking upon such matters to strangers, and only a local collector working for a considerable time could be expected to gather much. Thanks, however, to the kindness of the Rev. Edward Lavelle, his brother Mr. Michael Lavelle, Mr. Myles Joyce, the schoolmaster of the island, as well as to several of the boatmen and others, I am enabled to give the following few notes on the subject. The legendary lore of these islands, especially Inishshark, has been very fully dealt with by Lady Wilde, to whose work I must refer the reader. These notes, however, are new. Omens and death-warnings, such as the banshee, the death-watch, and as mentioned previously (p. 352), the giving of wood out of a house to make a coffin foretelling the death of the giver, are fully believed in. 609 115 121

Luck.—The sight of a red-haired woman or a cat, on starting out in the morning, will bring bad luck to the fishing; and it is stated that people have resorted to the expedient of getting a red-haired girl to lie in wait for a rival, and cross his path as he was starting. 777

To remove from one house to another is also looked upon as decidedly unlucky; but should a move become necessary, it is always made on Monday to the eastward, and on Tuesday to the westward, according to the Irish saying *Luan Soir, agus Mart Siar* (Monday, eastward, and Tuesday, westward). Should any addition be made to the dwelling it is always to the east, never to the west.

It is extremely unlucky to break a looking-glass; so also it is to mention a priest, or a fox, or a hare while fishing.

No man will buy a cow at the New Year without putting some of her milk into his boots, as otherwise she would certainly run dry.

People born on Whit Sunday are thought to be exceptionally ill-tempered.

The evil-eye, also, is strongly believed in; and if any one praises either a child or a beast belonging to a native without saying "God

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777 bless it," and any evil or illness happens afterwards, the chances are that the blame will be put on the "bad eye." The evil-eye may be
[788] rendered harmless by making the sign of the cross in the name of the Trinity.

754 There is an old woman in Bofin who is considered to be a witch, and is said to be in the habit of putting the "bad eye" on people and on domestic animals.

825 821 There are several beliefs about beasts and birds, such as that the barnacles on the logs of drift wood, which often come ashore, develop into geese, and that a gale of wind may be brought on by the simple expedient of putting a black cat under a pot. Seals are thought to be enchanted men, and will dive if they see a priest or a man in a black coat; their appearance is said to portend bad weather. Who these
825 enchanted men were, and by whom they were placed under the enchantment, I could not ascertain, but the following mention of this belief is made in a footnote by the late Mr. Hardiman, in his edition of O'Flaherty's "H'Iar Connaught" (p. 27):—

"Many traditions, connecting these harmless animals with the marvellous, are related along our western shores. Among these there is one of a curious nature, viz. that at some distant period of time several of the Clan Coneelys (Mac Conġaile), an old family of Iar Connaught, were by "Art magick," metamorphosed into seals! In some places the story has its believers, who would no more kill a seal or eat of a slaughtered one than they would of a human Coneely. It
[551] is related as a fact that this ridiculous story has caused several of the clan to change their name to Conolly."

776 Fairies are firmly believed in by many, and one man who is subject to epileptic fits relates long stories of his dealings with them.

Many tales are told about them and their doings, but few of them can be collected by a stranger, as the people are very reticent on the subject. They are supposed to exercise a malign influence on infants, especially before baptism, stealing them if good-looking, and supplying their places with puny, wizened changelings. These are got rid of, and the true child recovered by very simple means; it is only necessary to light a large fire and put on the pot to boil, and then to threaten the changeling that he will be boiled, when he will vanish, and the lost child be found in his place.

[775] Woman who die in childbirth or from puerperal fever are believed to be carried away by the fairies to act as wet-nurses.

776 854 Mrs. Allies informed me that her baby is regularly spat upon by the people when its nurse takes it out, in order to keep off the fairies

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or the influence of the evil-eye; and that she had been told by some of the people that they had seen little men, dressed in green, and headed by two others dressed in black, running over the hills. 776 [854]

In a recent Paper,[1] Professor A. C. Haddon gives the following:—"In Innisbofin, Co. Galway, the people have a very firm belief in fairies. Mr. Allies, who resides there, informed me that one old man told him that he saw a number of fairy girls, dressed in brown, around him one day when he (Mr. Allies) was shooting rabbits. Mr. Allies offered £50 if a fairy could be shown to him, and £100 if he took a photograph of one. Mr. Allies has not yet paid away any money. Mr. Allies and his brother were quarrying a rock by the side of the harbour, and at last the men refused to work at it any longer, as it was so full of 'good people' as to be hot."

It is remarkable that the leprachaun does not appear in any of the fairy tales of these islands, though the fir dearg figures largely in them.

1. *Customs.*—The old customs kept up here are said not to be numerous. Wakes and funeral observances have been already referred to (p. 352). Beltane-fires are lighted on St. John's Eve, round which the people gather, and, when the fire becomes low, they leap through the smoke over the embers. 372 796

The custom of chasing the wren on St. Stephen's Day, so common throughout the greater part of Ireland, is said not to be known here. [184]

There are two holy wells on the islands, one, Tober Flannain, in the graveyard close to Tempull Colman, in the townland of Knock, is reputed to have worked many marvellous cures; and the other, Tober Leo, on Inishshark, not far from the cloghan of the saint, is also of great local fame. 312 778 755

For the following note on Inishshark, I am indebted to Mr. Michael Lavelle:— 172

"There is yet shown a ruin called Cloghan Leo, in which he (St. Leo) is said to have dwelt; also fourteen stations, to each of which on certain days these people make a holiday, and pray there for the day. There is also a blessed well, called Thobar Leo, at which they pray; and after praying during the day, they go and sleep in the place mentioned above (Cloghan Leo), but it is now almost to the ground. 778 778

"On one of the stations is a granite stone which is hollowed out

[1] "A Batch of Irish Folk-Lore." Professor A. C. Haddon, *Folk-Lore*, vol. iv., p. 49.

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778 like a basin; it contains almost a gallon of water; it is curious how it came there, for there is not a pebble of granite here."

527 The people of the same island keep as a special holiday the 11th of April, St. Leo's day, and will not do any work on it, while the inhabitants of Inishbofin do not observe it at all.

773 823 2. *Legends and Traditions.*—There are many legends and traditional tales about places on the islands, of which the few which could be collected are given below; the main outlines only, in which all versions agree, are related, as each story was heard from more than one person, and the versions differed in detail.

Lough Bofin (*The Lake of the White Cow*).—A very long time ago, so long that nobody knows exactly when, Inishshark was a well-known island, and was inhabited; but Inishbofin was unknown, as, owing to enchantment, it was invisible. One day two fishermen were lost in a dense fog, and drifted on until they found themselves beside a rock, on which they landed and made a fire.[1] As soon as the fire touched the rock, the fog suddenly lifted, and the men found themselves on the shingly beach (now called the North Beach) of a strange island; on one side of the shingly belt on which they were was the sea, and on the other a lough, and close to them was an old woman driving a white cow down to the water. She drove the cow into the lake, and struck her with a stick, when she was at once turned into a rock. One of the fishermen, who had followed out of curiosity, was very angry at what he saw, and in his rage he struck the woman, and at once both he and she were transformed into stones. The rock and stones may be seen there still. The cow used to rise up out of the lake, and walk about the island when any great event was about to happen, but it is now more than thirty years since she was last seen. It is from this cow that the island takes its name (Inis bo-finne).

173 *Carrig Guairim.*—An old chief of the islands named Guairim (or Gorham), whose castle was situated just above Bofin harbour, had a dispute with the monks of St. Colman's Abbey about the payment of tithe, and, not content with not paying, he, with the assistance of a family named Halligan, took the settlement of the dispute into his own hands by seizing six of the monks, whom he slew by the roadside in Middlequarter, at a spot where their blood is said to be seen still on the anniversaries of the murder. Gorham did not escape unpunished for this bloodthirsty act; he was taken over to Rinvyle

[276] [1] Another version is—"One of them knocked the ashes out of his pipe, for they had pipes then, though we do not know what they used to smoke in them."

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Castle, on the mainland, and tried there; having been convicted, he was put to death, the means of execution being to chain him on a rock, which is left bare at low water, so that when the tide rose again he was drowned. This rock has ever since borne the name of Carrig Guairim or Gorham's rock. The belief is that ever since a curse has rested on the families connected with the murder, and that, in consequence, no Halligan can ever become a priest; and that several who have tried have all failed from one cause or another. 173 [103]

Cromwell's (or Bosco's) Castle.—There are many stories related about the old castle on Port Island, at the entrance to the harbour. Tradition says that it was built by a pirate named Bosco, about whose nationality there seems to be much uncertainty: one account making him a Spaniard, another a Dane. He was an ally of Grania Uaile, who had a fort a little farther up along the opposite side of the harbour, and for whom he kept a fleet of boats. He had a chain boom stretched across the harbour's mouth, from his castle to a place known in Irish as the Cat's Hole, close to the castle of the Guairim mentioned in the last tale, and to the site of the present R. C. Church, and thus prevented ships from entering or leaving the place without paying heavy dues to him. An embrasure or doorway overhanging the sea is said to have been used by him as a means of disposing of his prisoners; and just outside the mouth of the harbour, and close under the walls of the castle, is a small rocky islet, called the Gun Rock, on which Bosco is said to have had a heavy gun planted to defend the entrance.

During the Commonwealth, the castle is said to have been at first used as a prison for priests and monks transported thither from the mainland, and afterwards to have been strengthened, provided with a small boat-harbour, and supplied with a garrison, for whom a market was opened in Middlequarter. A large treasure is reputed to be buried somewhere within the castle; and a story is told of a priest who at one time attempted to dig for it, but was ordered to desist by a voice which spoke to him in Irish out of the ground.

The Bell of Inishshark.—There once was a marvellous brass bell in Inishshark, which was preserved with the greatest care, as it had at one time belonged to St. Leo, the patron saint of the island, about which the following legend is related. A French ship came to the island, the crew of which plundered the place, and took away the bell; but their theft did not prosper with them, for they had not well got it on board before very rough weather came on, and the vessel

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173 began to sink.[1] Suspecting that the bell was the cause of their misfortune, they threw it into the sea, and the ship was saved. Next morning, when some of the islanders were searching for sea-weed on the shore, they found the bell lying broken among the rocks. This [178] relic has long ago disappeared, having been cut up into pieces which were worn as amulets, most of which have been taken to America, but it is said that some are still kept as great treasures by some old people in Inishbofin, who refuse to show them to anyone.

Richard O'Flaherty, writing in 1684, makes mention of this bell ("H-Iar Connaught," p. 117) . . . "Inisark is of the same property with Bofin and the saint therein worshipped, St. Leo; of whose reliques is a bell there extant."

773 *St. Leo's Foot-print.*—There is pointed out an impression in the rock on which Cloghan Leo is built, which is said to be the imprint of 823 the saint's foot, and the people's explanation of how it came there is, that when he had finished building the cloghan he had to leap down, as he had no ladder, and alighting on the rock he left the print of his foot upon it, where it still remains.

173 There is a tradition on the islands of a large treasure of gold being hidden on Davillaun (a small island of the Bofin group), on which a large vessel of the Spanish Armada was wrecked, and some of the people claim to know exactly where it is. There are also many stories about Lord Nelson, under whom several men from these islands served, and wild tales of the old smugglers; and a very narrow passage between two dangerous rocks through which a daring smuggler once steered his vessel, and thus baffled his pursurers, is pointed out.

Archæology.

178 Though making no pretentions to being an archæologist, yet as an inquiry of this sort would be imperfect without, at least, a partial [172] description of the antiquities of the place, I hope that the notes hereunder given may, in some degree at least, supply the want.

1. *Survivals.*—In these the locality is comparatively rich, a good many old implements and methods of working, which have become extinct in other places, being still common. Such are the continuance of the use of plants and lichens as dyes, and some details of dress, such as the old blue cap, &c., which have been referred to before.

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[1] One version of the story states that the ship had got as far as the Bay of Biscay!

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The spinning-wheel and hand-loom are the same as those commonly used on the west coast, the former, as usual, having no treadle. [172] [283]

Querns are still in use, and in connection with them the boran, or sieve of sheepskin stretched over a wicker frame, used for screening the meal. [252] [412]

Grain is still winnowed by shaking it in a sieve in a strong wind. [243]

The method of washing clothes is the same as that customary in Connemara, the clothes being folded, laid in the water of a lake or pool, and beaten with a club or paddle. [296]

The tailor, when making clothes, does not measure his customers with a tape, but takes all his measurements on one sheet of paper, marking the lengths by cutting notches out of the edge. [294]

The curraghs, which are still in use, are of the usual form; they are rapidly going out of fashion, however. [501]

The anchor used for small boats is a stone, not fixed in a wooden clamp, as in Clare and Aran, but having a groove around it for the rope.

As mentioned previously, the apparatus used for the shark-fishing is very rude and primitive.

2. *Antiquities.*— Inishbofin is not very rich in architectural antiquities, and the few that still remain are being rapidly destroyed; some ruins which were standing in the first half of the present century have altogether disappeared, and the others are much shattered. 172

In Inishshark, also, the buildings have sustained a great injury.

It does not lie within my province to enter upon any detailed description of the ruins; but I desire, in the following notes (extracted almost *verbatim* from my Field Note-book), to direct the attention of archæologists to the buildings of interest in these islands which are being rapidly blotted out of existence. The number and nature of these have been described by the late Mr. O'Donovan, Mr. Hardiman, Mr. G. H. Kinahan, and others.

In the account of their present condition given below, they are arranged in the order in which they are described by Mr. Hardiman.[1]

Inishbofin.—(1). St. Colman's church, in Knock townland, built in A.D. 667, is in a very ruinous state, and the interior is filled with rough gravestones and weeds, and in a small recess near the east window is a pile of crania and broken bones. In the enclosure around the church the foundations of the cells (cloghans (?)) of the abbey, or monastic colony, may still be traced, though with difficulty, but the

[1] "H-Iar Connaught," p. 116, footnote.

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172 cells themselves, as well as parts of the church walls, have been pulled down to serve as gravestones, or to build the wall of the enclosure. In the immediate neighbourhood of the church, what is supposed to have been a font, has recently been discovered.

(2). Tober Flannain, close to the church, is now surrounded by a wall to keep the cattle away from it.

(3). *Ait tighe Guairim.*—The remains of the building which used to stand on this spot, said by some of the older people to have been of large size, have been cleared away to make room for the parish priest's residence.

(4). *Dun Graine*, which formerly stood on a large table-like rock a short distance from the entrance to the harbour, has entirely disappeared, and hardly even the traces of its foundations can be seen.

(5). *Dun-mor.*—No traces are now left of the earthen fort which formerly stood here.

(6). The castle or fort on Port Island, at the mouth of the harbour, known as Cromwell's, or Bosco's, castle. This was a small fortified barrack, consisting of a strong wall with four small bastions, enclosing a courtyard of no great size, which was bounded on three sides by buildings capable of lodging a small garrison, and containing a draw-well in the centre. It is daily becoming more ruinous from the [339] exertions of the seekers after stones to burn for lime, who have knocked away all the corner-stones of blue limestone, with the exception of those of one angle which overhangs the sea, and have now extended the same work of demolition to the fine arched doorway. The walls of the inner buildings are also being torn down, to get at any limestones that may be in them, the draw-well has been filled up with rubbish, and a cowshed, constructed of stones torn from the walls, has been built up beside the entrance gate. If it were not for the great tenacity and hardness of the mortar it is hardly likely that any of the building would now remain.

Inishshark.—(1). *Teampull Leo.*—This old church is now restored, whitewashed, and slated, and is used as the place of worship on the occasions on which the island is visited by the priest.

(2). The stone cross, *Leac Leo*, is now mounted on the east gable of the church; it is said to have carved on one side of it a chalice, and on the other a human figure, supposed to represent a bishop, with hands extended.

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There is another cross in the church which is of much finer workmanship, and is probably the true *Leac Leo*. In 1870, when Mr. Kinahan visited the island, the church was in ruins, and was used as a cattle pen, and the cross, or a stone coffin lid, he is not at this time able to say which, was set up on its side, leaving a space between it and the wall to form a trough. 172 [231]

(3.) *St Leo's Cave* (*Uaimh Leo*), on the south side of the island.

(4.) *Thobhar Leo.*—St. Leo's Well is situated, not in the cave, but some distance from the top of a deep and almost precipitous cove, called *Fuath Leo.*

(5.) *Cloghan Leo* is a small round cell, now almost completely ruinous, built within an enclosure of very little larger area. The saint's footprint is pointed out in the rock on which the building stands.

VII.—HISTORY.

As a Paper of this nature would be incomplete without some mention of the changes and vicissitudes that the population of the islands has undergone, a slight historical sketch is attempted here. It is not, and does not pretend to be, complete, as unfortunately the material available is very scanty, especially in regard to its earlier history; for, though the Venerable Bede, the Four Masters, and others make several references to the islands, yet these nearly all relate to ecclesiastical events, which have at most only a secondary bearing on the history of the people, and are not within the scope of this Paper. 175

The annalists record that in the second century a tribe of the Firbolgs (Clann Humoir) who occupied that part of the mainland opposite the islands were conquered and enslaved by Tuathal Teachtmar, a Scotic or Milesian monarch, and it is probable, if the islands were inhabited by members of the first-named people, that they shared the same fate as the rest of their tribe. It is not known whether such was the case, as this is "the only mention of this teritory while in the hands of the Belgae," says O'Donovan in his "Letters," except that one of their chiefs named Modh, or Modha, gave his name to Inis Modha, or the Clew Bay islands. After the conquest of the Clann Humoir the territory came into the hands of the Milesians, and the records about it relate, at first, to the deaths of their chiefs, and later on in the 9th century to the incursions of pirates (believed to have been Scandinavians), but make no specific mention of Inishbofin or its inhabitants.

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175 In A.D. 667 (according to the Four Masters, the Venerable Bede, and others), St. Colman, having quarrelled with Wilfridus at Lindisfarne, left that place, where he had been bishop for seven-and-twenty years previously, and taking with him all the Scots (Irish) among the monks, and in addition, some thirty English, he sailed away to Inishbofin, where he settled and founded the abbey in Knock-quarter. To quote the words of the Venerable Bede (given in Hardiman's Notes on O'Flaherty's "H-Iar Connaught"), "Secessit ad insulam quondam parvam, quæ ad occidentalem plagam ab Hibernia procul secreta, sermone Scotico *Inisbofinde*, id est, 'Insula Vitulæ Albæ' nuncupatur." When they had got settled on the island a quarrel arose between the Irish monks and their English brethren, who apparently did not get the best of the dispute, for St. Colman founded a monastery for them at Magh-eo on the mainland, but seems himself to have lived mostly in Inishbofin, where he died on the 8th of August, 676.

From this time forth until the tenth century, when all mention of the abbey ceases, there are several references made by the annalists to the island, but these all relate to the deaths of various abbots or bishops, and no mention is made of any other population than the monastic one.

After this there is a large gap in the records. Hardiman says:—"From the seventh century to the seventeenth this island was little known beyond the neighbouring shores of Iar Connaught and Umhall ui Mhaille; but during the latter eventful century it was considered of importance by the then contending parties in Ireland, and was alternately fortified by them."[1] The only break in this long period of silence is the traditional account of the possession, for a time, of the islands by a piratical crew, and of the establishment there, in the sixteenth century, of a fort and station for her fleet by the celebrated Grace O'Malley.

On the 14th February, 1652, the islands surrendered to the Parliamentary forces, and it was at first resolved to repair the fort, which seems to have been done, for it was occupied for three years afterwards, and in 1655, it was recommended to the Council of State that the garrison should be withdrawn, the works abandoned, and that £600, along with the right to "sell the barque Elizabeth, of Galway, which was sent to Buffin to carry limestone[2] there," should be granted to any undertaker who would block up the harbour.

[1] "H-Iar Connaught," p. 116, footnote.

[2] The limestone referred to was probably the cut stone doorway and corner stones of the fort.

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The recommendation was not carried out, however, for in 1656, the fort was repaired and provided with larger guns, instead of some of those formerly in use, of which there were twenty-two. In the same year it was resolved to appoint an "able pious and orthodox minister of the gospell to be settled in Bofin and paid by the company" also "that Sir Charles Coote do consider of ordering that Colonel John Honnor, the governor there shall suffer no Irish to keepe any boats upon any part of that coast of Ir-conaght the co. of Mayo, or adjacent islands" also to exclude all "ill affected Irish" from the island, and to remove from the same all dangerous persons, to appoint a magistrate and make good highways towards the islands. 175

During the Commonwealth the island, as well as the Aran Islands, was used as a prison for priests and monks deported thither from the mainland, and allowed sixpence a-day for their maintenance. The garrison is said to have been kept up for protection against the Dutch, who had formerly made use of the fisheries there, and for whose ships the harbour would have offered a safe place of retreat. Richard O'Flaherty, writing in the reign of Charles II. (1684), makes no mention of the history of the islands beyond stating that they had formerly belonged to "this countrey of Conmacny-mara (Connemara) in old times," but had for three hundred years belonged to "the Owles," the Anglicized form of Umhall, or Umhall Ui Maille, the ancient territory of the O'Malleys, which comprised the modern baronies of Murrisk and Burrishoole, in the County Mayo, which were formerly named Umhall uachtrach, and Umhall iochtrach, or Upper and Lower Umhall.

In the reign of James II. the island gave the title of Baron Bophin to John, ninth Earl of Clanricarde.

Whether the garrison was regularly kept up after the restoration is uncertain, but it was so during the war in the reign of James II., for we learn that Colonel O'Riordan, who held the place for that monarch, surrendered to a detachment of the Williamite troops after the capitulation of Galway. The victorious party now garrisoned the place for a while to keep off the French privateers, who would otherwise have made use of Bofin Harbour, as a secure station.

The islands are but seldom mentioned after this, indeed they seem hardly to have been known to the outer world. In Seward's "Topographica Hibernia" (1795), Inishbofin is barely mentioned, and Carlisle's "Topographical Dictionary of Ireland" (1810) speaks of it as supposed to contain 1200 acres, and to be situated at the distance of about a mile and a-half from the mainland; its valuation in the King's

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175 Books was at that time ten shillings sterling. In neither of these works is Inishshark mentioned.

The islands seem to have remained in the possession of the Clanricarde family until early in the present century, when they passed, by exchange into the hands of the then Marquess of Sligo, from whom they came into the possession of the Wilberforce family, and from them into the hands of the present proprietor, Cyril Allies, Esq. The islands were transferred on 1st February, 1873, from the barony of Murrisk, County of Mayo, to the barony of Ballynahinch, County of Galway, by an Order in Council.

The establishment of the fishery station and the construction of new piers at Knock, and at the landing-place at Inishshark, by the Government in 1892, are the latest occurrences in the history of the islands.

VIII.—Ethnology.

174 In the present condition of Irish ethnology, it would be vain to attempt to propound any theory or form any exact conclusion as to what race or admixture of races gave origin to the present inhabitants of the islands. Their own traditional history speaks of the intermarriage of some of the islanders with members of the Cromwellian garrison, and of an earlier introduction of a foreign element (some say French, others Danish or Spanish) by a piratical colony; and I am informed by Mr. G. H. Kinahan that he has heard that "a good sprinkling of foreigners remained in Bofin, that went there while the mine was working."

Judging from the list of surnames given on a preceding page, it would appear that the amount of foreign blood introduced must be considerably exaggerated, as an analysis of the list shows that a great majority of the names are those of old Connaught families. If the name of the proprietor of the islands, who is English, be left out, there are just fifty surnames on the islands, and thirty-three of these are distinctively Irish, and most of them are to be found in the account of the tribes of Hy Fiachrach, compiled by Duald MacFirbis (though nearly all in Anglicized forms), eight are Welsh or Anglo-Norman, but of old standing in Connaught, dating back to the 13th century, two are Scotch (Naughton and M'Kendrick); one, Scuffle, is asserted by the people to be of Scandinavian or other foreign origin, and may probably be a corruption of Scholfield or Scovell; another, Lavelle, seems to be considered locally to be foreign also, but it is

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stated by some to be an Anglicized form of a well-known Irish tribe name; the seven remaining surnames seem to be modern English. 174

Of the 212 families now living on the islands 20[1] have surnames of modern English or Scottish origin—29 Anglo-Norman or Welsh, 22 are Scuffles, 17 Lavelles, and the remaining 134 bear more or less Anglicized forms of old Irish names. It may be concluded from this that the population is, on the whole, not much mixed with any element which might not be expected to be found in western Connaught.

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[1] Including the landlord's.

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EXPLANATION OF PLATES VIII. AND IX.

PLATE VIII.

142 FIG. 1.—James Joyce, aged 48 years, No. 5, Middlequarter.

291 FIGS. 2 AND 3.—Anthony Lavelle, aged 35 years, No. 2, Knock.

FIG. 4.—Group of men, Inishbofin.

Taken in order from left to right, the names are, respectively:—

Back row.—John Burke, boatwright; Michael Halloran, king of Shark; John Tierney, postman; Mick Kerrigan, weaver; Redmond Toole, fisherman.

Front row.—Martin Baker, John Malia (or Malley), Ned Burke, Redmond Toole, all fishermen.

FIG. 5.—Group of women, Westquarter, Inishbofin.

Taken in the same order as the other group, the names are—Margaret Ward, Nancy Browne (first cousins), Nelly Holloran, Mary Holloran (daughter of last), Brigid Concannon.

PLATE IX.

4/2 FIG. 1.—Quern still in use in Middlequarter, Inishbofin.

283 FIG. 2.—Spinning wheel in Middlequarter.

296 FIG. 3.—Method of washing clothes, Church Lough, Knock.

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